

अद्वैत-ग्रन्थ-कोषः Advaita Grantha Kosa

Edited by
P. N. Pattabhirama Sastri



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नमो भगवते वासुदेवाय श्री आनन्दभक्तानन्दमयीव्यासा

शिवोक्त्यनुमते शिवेण सङ्गित

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सन्तर्प्य रोदमानान् शिशुनिभमनुजान् भान्त्वयन् मातृतुल्यम्
मार्गभ्रष्टान् विमोहैः पतत इह नगनुद्धरंस्तातवच्च ।
आतन्वन् मित्रतुल्यं बहुहितवचनैः मोदमीशेन तुल्यम्
रक्षन् नम्रांश्च वश्यः शिशुरिव भजतां जीयतां सद्गुरुनः ॥

श्रीमद्भागवते पञ्चमस्कन्धे पञ्चमाध्याये ऋषभदेवेः ।
स्वपुत्रान् प्रति “गुरुन म स्यात् स्वजनो न म स्यात्
पिता न म स्यात् जननी न सा स्यात् । देवे न
तत् स्यात् न पतिश्च म स्यात् न मोचयेद्यः समुपेत-
मृत्युम् ॥” इत्युपदिष्टम् ॥

मां तु मृत्युमुखे पतित ततो मोचयित्वा, “जन्मानेक-
शतैः सदाऽऽदरयुजा भक्त्या समागन्तः भर्तृवैदिक-
लक्षणेन विभिन्ना सन्तुष्ट ईशः स्वयम् । साक्षाद्गुरुस्य-
मेव कृपया दम्गोचरः गन् प्रभुः, तत्त्वं साधु विबोध्य
तारयति तान् संसारदुःखार्णवात्” इति भगवत्पाद-
गूक्तिप्रकारेण मम संसारसागरतरणार्थं गन्यागनीकाभपि
कल्पयित्वा तत्त्वमुपदिश्य रक्षितवते ।

अद्वैतानन्दपूर्णाय अद्वैतानन्दमूर्तये । अद्वैतग्रन्थ-
कोशोऽयं आनन्देन समर्प्यते ॥

PREFACE

About the year 1946 His Holiness Sri Sankaracharya of the Sri Kanchi Kamakoti Pitha expressed a desire that a comprehensive list of all available Advaitic manuscripts and books should be compiled and published. In deference to His Holiness' wishes which, to us, are mandates, this catalogue has been prepared. In bringing this out, assistance has been freely requisitioned from practically all the manuscript libraries in India and abroad. As far as possible, all books available at these sources have been included in this catalogue.

The literature on Advaita Vedanta can be generally grouped under the following heads :—

- I. The three Prasthanas (प्रस्ताना) viz. the ten major Upanishads (उपनिषद्), the Bhagavad Gita (भगवद्गीता) and the Brahma Sutras (ब्रह्मसूत्राणि) with their commentaries and their sub-scholiasts.
- II. Prakaranas (प्रकरणाः) or Manuals which are in the nature of independent treatises.
- III. Vadagranthas (वादग्रन्थाः) which are mainly polemical (dialectic) in character.
- IV. Criticisms of other schools of thought viz. the Nyaya (न्याय), Sankhya (संख्य), the Visistadvaita (विशिष्टाद्वैत), the Dvaita (द्वैत) and others.
- V. Brochures on select topics and
- VI. Stotras (Psalms) embodying the truths of the Advaitic philosophy.

Cataloguing of the available literature has been attempted in this compilation on these broad divisions, as far as possible.

The Upanisad Bhasyas (उपनिषद् भाष्य) of Sri Sankaracharya, with their sub-commentaries and other works germane thereto are listed out first. The same mode of classification is followed in respect of the Bhagavad Gita and the Brahma Sutras and the other works.

Each entry in the catalogue is divided into six headings i.e.

- i. Name of the work in Sanskrit and in English.
- ii. Name of the author in Sanskrit and in English.
- iii. Script in which the work is available.

(In the case of works whose scripts differ in different libraries, only **one** script is mentioned.)

- iv. Information as to whether the work is available in print or in manuscript.
- v. The place where the work is available. In a few cases, we come across a printed book whose availability at present is not known. In such cases, as far as possible, the libraries where the **manuscript** of such books are available are mentioned, and

vi. Remarks.

A comprehensive introduction deals with Advaitic ideas forming the basic concepts, of the Vedas, the Darshanas, the Itihāsas, the Purāṇas and the Sāstras. Ample information with regard to prominent authors of Advaitic works and of their contributions to Advaita is also furnished.

In the preparation of this catalogue, the compiler derived much help from the following sources :—

1. A list of Advaitic works prepared by the Late Sri T. R. Chintamani of the Madras University, arranged Alphabetically,
2. A list of Advaitic authors similarly prepared by Sri Subrahmanya Sastri of the Tirupati Oriental Institute.
3. Advaitakharamala (अद्वैताक्षरमाला) being the Kumbakonam Advaita Sabha's Golden Jubilee number, published by the Kamakoti Kosasthanam, Madras-4.
4. The Siddhanta Bindu (सिद्धान्तबिन्दु), published in the Gackwad Oriental Series, Baroda.

These sources have been copiously drawn upon in bringing out this catalogue and in writing the introduction.

The thanks of the compiler are due to Dr. V. Raghavan, professor of the Madras University, Sri P. Sankaranarayana, Professor of Philosophy, Vivekananda College, Madras and Sri S. Lakshminarasimha Sastri, Lecturer, Pachaiappa's College, Kancheepuram, who have helped him with many concrete suggestions, translations of Sanskrit portions and by revising the manuscripts of the introduction.

To Sri Ramakrishna Sastri, the Asthana Vidwan of the Sri Kanchi Mutt, who wrote out all the Sanskrit portions in the introduction, the compiler's thanks are also due.

Sri G. Swaminatha Iyer, Finance Department, New Delhi, who is ever devoted to the study of Acharya's Prastana Traya Bhashya has undertaken the publication of this work through the Devavani Parishad, Calcutta. To him and to the Parishad which has

largely aided the publication, the compiler offers his thanks. As this attempt at codifying Advaitic literature is in the nature of a pioneer attempt, there must necessarily be many shortcomings which, the compiler hopes would be condoned and corrected as to render the catalogue free from blemishes.

Above all, to His Holiness Sri Sankaracharya of the Sri Kamakoti Pitha, but for whose Grace, inspiration and constant guidance this humble effort could never have seen the light of day, the compiler offers his most humble homage. His Holiness' blessings have been the one motivating force in the compilation of this catalogue and His grace has indeed made the task pleasant and easy, a task which would otherwise have been Herculean.

This publication is, therefore, humbly offered at the Lotus Feet of His Holiness.

अद्वैत-ग्रन्थ-कोष

प्राक्कथन

भारतीय संस्कृति का एक अक्षुण्ण प्रवाह हमें अनादि काल से अनवरत रूप से चला आता हुआ दिखाई देता है। संस्कृति के वे शाश्वत तत्व जो उसकी स्थायिता में और महत्ता में स्तम्भ का काम करते हैं—इस संस्कृति में कूट-कूट कर भरे हुए हैं। जीवन के प्रत्येक अंग पर इस संस्कृति की अमिट छाप है और इसी संस्कृति में वे तत्त्व निहित हैं—जिनके कारण यह विश्व-संस्कृति बन सकती है। आज सारे संसार में भारतीय संस्कृति की महत्ता का जो डिण्डिम घोष हम सुन रहे हैं, वह इसके विकास का एक मूर्त प्रमाण है। यही कारण है कि आज के बड़े-बड़े विचारक इस संस्कृति के सामने अपना शिर झुकाते हैं। महान् वैभवों के चाकचक्य एवं ऐश्वर्यों की पराकाष्ठा से संपन्न, अपने को परमात्मा की तरह सर्वशक्तिमान् सिद्ध करनेवाला, विज्ञान का परमभक्त पाश्चात्य मानव समुदाय आज इन सम्पूर्ण शक्तियों के पीछे भी निराश हो कर जिस दीपक का संबल देखता है, वह दीपक भारतीय संस्कृति ही है। शांति, सत्य, त्याग, ब्रह्मचर्य, शभ, अपरिग्रह, जीवन की नश्वरता, विश्व-बन्धुत्व की भावना, वैभव की असारता ये ऐसे कुछ मूल तत्त्व हैं जिन्होंने भारतीय संस्कृति को मानव जीवन में मूर्त रूप में अवतरित किया है। आज जिस विश्वबन्धुत्व की कल्पना की जाती है, इस संस्कृति के उपासकों ने अनादि काल से (उदारचरितानां तु वसुधैव कुटुम्बकम्) की भावना का प्रचार कर साधारण से साधारण जनता तक इस भावना को पहुँचा दिया था। इसी संस्कृति का सब से बड़ा अवलम्ब है—जिसके कारण भारतवर्ष अनादि काल से गौरवान्वित रहा है और आज भी उसके द्वारा प्रदर्शित पथ संसार के लिए अनुकरणीय हो रहे हैं।

इस संस्कृति के पीछे सब से बड़ा अवलम्ब ब्रह्मविद्या का है। ब्रह्मविद्या अद्वैत के नाम से एक चरम शास्त्र सिद्धान्त का प्रतिपादन करती है। अनादि काल से ले कर भगवान् शंकराचार्य तक भिन्न-भिन्न विचारकों ने ज्ञान के क्षेत्र में जो मन्थन किया, उसी से समुद्भूत नवनीत अद्वैत है। भारतीय संस्कृति पर इस अद्वैत की अमिट छाप है। यदि हम संस्कृति की पृष्ठभूमि में से अद्वैत को निकाल दें, तो मेरी यह दृढ़ धारणा है कि भारतीय संस्कृति सर्वथा छिन्न-भिन्न हो जायेगी। अद्वैत का हिन्दी में सरल से सरल अर्थ दो का नहीं होना है। इस आशय को वेदों से ले कर आधुनिक काल के लेखकों तक ने भिन्न-भिन्न शब्दों में आदरपूर्ण स्थान दिया है। ब्रह्मविद्या के उपासकों को इस देश ने महान् प्रतिष्ठा दी है। जीवन की असारता और संसार के प्रत्येक पदार्थ

से निःलिप्त होने की वृत्ति का यदि कहीं से उदय हुआ है, तो इसी मत से हुआ है। वेद (एकमेवाद्वितीयं ब्रह्म) ऐसे-ऐसे अनेक वाक्यों द्वारा इस अद्वैत की ओर न केवल संकेत देते हैं, अपितु उसका विवेचन भी करते हैं। आस्तिक और नास्तिक दर्शनों की भिन्न-भिन्न धाराओं का सबसे बड़ा आधार अद्वैत रहा है। कहीं उसे खण्डन के लिए अपनाया गया है, तो कहीं मण्डन के लिए। समालोचनात्मक दृष्टि से विचार करने पर यह भी स्पष्ट अवगत होता है कि ज्ञान का परम प्रतिपाद्य विषय अद्वैत ही रहा है। इसके बीच में आस्तिक और नास्तिक दर्शनों की जो धाराएँ हैं—वे सब ज्ञान के इस चरम विकास की सीढ़ियाँ हैं, उन्हें हम एक प्रकार के छोटे-बड़े स्टेशन भी कह सकते हैं जो हमारे ज्ञान की गाड़ी को इस लक्ष्य स्थान पर पहुँचाने में सहायक होते हैं। यह हो सकता है कि इसके चरम विकास की अवस्था तक पहुँचने में समय लगा हो, भिन्न-भिन्न बाधाएँ आई हों, लेकिन प्रारम्भ से ले कर अब तक के प्रत्येक विचारक ने अद्वैत के महत्व को समान रूप से शिरोधार्य किया है। यही कारण है कि इसे सब सिद्धान्तों का मार भारतीय दर्शनों का नवनीत एवं इसके महान् प्रेरक भगवान् शंकराचार्य को गागा संसार आचार्यशिरोमणि और भगवान् शंकर के अवतार के रूप में आदर प्रदान करता है।

जैसा कि ऊपर कहा जा चुका है कि अद्वैत भिन्न-भिन्न ग्रन्थों का महत्वपूर्ण विषय रहा है, उसी का कुछ स्वरूप हम नीचे के उदाहरणों से प्रकट करेंगे। वेद के अंतिम भाग भिन्न-भिन्न उपनिषद् शास्त्र का तो सार ही अद्वैत है—जिनके कारण शास्त्रों के समुदाय द्वारा प्रकटित ज्ञान राशि को वेदान्त कहा जाता है। (सर्वं खल्विदं ब्रह्म) ऐसे-ऐसे हजारों वाक्यों द्वारा इन उपनिषदों ने इस अद्वैत को न केवल सिद्ध किया है, अपितु प्रत्येक मानव को इसे जीवन में उतारने की प्रबल प्रेरणा दी है। श्रीमद्भगवद्गीता—जिस उपनिषदों का मार कहा जा सकता है और जिसमें कर्मयोग का तार्किक बल के साथ प्रतिपादन किया गया है—उसका आधार यही अद्वैत है। जब अर्जुन (स्वजनं हि कथं हत्वा मुनिनः स्याम माधव) यह कह कर युद्ध के लिए पराङ्मुख होता है और :—

“कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन”

इन शब्दों द्वारा पूजा के योग्य भी और द्रोण से युद्ध करने में अपने आपको असमर्थ घोषित

धर्मराजाध्वरी, अणय्य दीक्षित आदि दक्षिण के ग्रंथकार थे। भट्टोजि दीक्षित, रंगोजि भट्ट, रघुनाथ सूरी, कृष्ण मिश्र आदि महाराष्ट्र के थे और वाचस्पति मिश्र मधुसूदन सरस्वती, ब्रह्मानन्द आदि बंग देश के निवासी थे। इस प्रकार इस संप्रदाय ने देशभर के लब्धप्रतिष्ठ महापुरुषों को आकृष्ट किया था। संस्कृत के अलावा हिन्दी भाषा में भी अद्वैत के ग्रंथों की रचना हुई थी। प्रसिद्ध रामभक्त कवि श्री गोस्वामी तुलसीदासजी ने अपने रामचरितमानस में अद्वैत संप्रदाय के कई सूक्ष्म तत्वों का सुगमतापूर्वक प्रतिपादन किया है।

नोट—

शिवरहस्य आदि पुराणों में बताया गया है कि श्री शंकराचार्यजी स्वयं शिवजी के अवतार थे। यही नहीं, अपने समय में भी वे शिवावतार माने जाते थे, इसके भी काफी प्रमाण उपलब्ध होते हैं। लटकाचार्यजी जो श्री शंकराचार्यजी के शिष्यों में से एक थे, अपने तोटकापटक में बताते हैं, “स्वएव भवान्” तथा श्री शंकराचार्यजी को ‘पुंगवकेतन’ का विशेषण प्रदान करते हैं। दूसरे शिष्य श्री पद्मपादजी का यह कहना कि ‘अपूर्वशंकर’ तथा ‘शंकरः शंकरः साक्षात्’ पूर्वोक्त विषय को दृढ़ करता है।

श्री व्यासाचार्यजी त्रिमूर्ति का अवतार माने जाते हैं। कहा जाता है कि—

‘अचतुर्वर्णो ब्रह्मा द्विबाहुपरः हरिः।

अफाललोचनः शम्भुः भगवान् बावरायणः॥’

श्री शंकराचार्यजी तो केवल शिवावतार माने गये हैं। श्री शंकराचार्यजी के बाद जितने ही अद्वैत ग्रंथकार हुए हैं, सब के सब श्री शंकराचार्यजी की स्तुति करते हैं।

न केवल हमारे भारत में, अपितु दूसरे देशों में भी श्री शंकराचार्यजी की गणना श्रेष्ठ आचार्य पुरुषों में की गयी है जो समय-समय पर संसार में अवतीर्ण हो गये हैं। कम्बोडिया देश के एक घने जंगल के बीच में किसी मंदिर का खण्डहर पाया गया है। वहाँ से प्राप्त एक शिलालेख पर, जो किन्द्र वर्मा के समय का था, श्री शंकराचार्यजी की स्तुति करनेवाला यह श्लोक देखा जाता है—

“येनाधीतानि शास्त्राणि भगवच्छंकराह्वयात्।

निश्शेषसूरिमूर्धालिमालालीढाघ्रिपङ्कजात्॥”

सर्वज्ञाजी अपने संक्षेप शारीरक के प्रारम्भ में ‘नमामि तं शंकरमर्चिताङ्गम्’ कह कर आचार्य की स्तुति करते हैं। ‘पूज्यपाद’ का विशेषण भी प्रयुक्त करते हैं। ‘लीढाघ्रि’ शब्द का विशेषण भी यही स्पष्ट किया है।

हिन्दी भाषा के रामचरितमानस में, जो कि प्रसिद्ध रामभक्त कवि गोस्वामी तुलसीदासजी की रचना है अद्वैत के कई सिद्धान्त दिखाई पड़ते हैं। इस ग्रन्थ में विवर्तवाद, रज्जुसर्प का उदाहरण, पारमार्थिक-व्यावहारिक सत्य भेद, ब्रह्म की भेदहीनता, भेदवाद निन्दा आदि कई

विषयों पर प्रकाश डाला गया है। प्रारम्भ के श्लोक में, (“यन्मायावशं वतिविश्वमखिलं ब्रह्मादि देवामुराः यत्सत्त्वादमूर्तं भाति सकलं रज्जौ यथाऽहेर्भ्रमः”) रज्जु सर्प का उदाहरण दिया गया है तो अन्त में “द्वैतबुद्धिबिनु क्रोध किमि द्वैत किं बिनु अज्ञान” बतलाया गया है। तुलसीदासजी का विचार है कि द्वैत बुद्धि के कारण ही क्रोधादि भाव उठते हैं और अज्ञान ही द्वैतबुद्धि का आधार है। ये सभी विषय यथावसर दोहराये भी गये हैं।

‘जनु भुजङ्ग बिनु रज्जु पहिचाने’

“घरनि धाम धन पुरपरिचारु।

सरग नरक जहलनि व्यवहारु॥”

तुलसीदासजी स्पष्ट रूप से विवेचन करते हैं कि संसार के पदार्थ अज्ञान के कारण व्यावहारिक दशा में ही दृष्टिगोचर होते हैं और पारमार्थिक सत्य तो एकमात्र ब्रह्म ही है।

गुरुवन्दना के प्रसङ्ग पर तुलसीदासजी का यह श्लोक भी ध्यान देने योग्य है—

“वन्दे बोधमयं नित्यं गुरुं शङ्करकृपिणम्।”

अद्वैतवादी को छोड़ कर भला कौन गुरु को शंकर के रूप में मानेगा? उनका और एक दोहा देखिये—

“जड़ चेतन जग जीव जत सकल राममय जानि॥”

वे संसार के सभी चेतना चेतन विषयों को श्री रामचन्द्रजी के रूप में ही देखते हैं और वन्दन करते हैं।

“जानत तुम्हहि तुम्हइ होइ जाइ॥”

बाबली चौपाई में तुलसीदासजी साफ बताते हैं कि रामचन्द्र की कृपा से जिसे ज्ञान होता है, वह रामचन्द्र जी को पहचानता है और वही हो जाता है। ‘मैं अरु मोर तोर तैं माया’ इस दोहे में तुलसीदासजी का कहना है कि तू, मैं, तेरा और मेरे की भावना माया का विजृम्भणमात्र समझना चाहिये। सब जीव माया के चंगुल में फँस गया है।

शरभंग के देह त्याग के अवसर पर वे यों कहते हैं, “तातें मुनि हरिलीन न भयइ प्रथमहि भेद भंगतिव रलयऊ” तुलसीदासजी का ख्याल है कि भेदबुद्धि के कारण ही शरभंग को सायुज्य मुक्ति प्राप्त न हो सकी।

“सोहमस्मि इति वृत्ति अलण्डा दीपसिला सोइ परम प्रचण्डा।

आतम् अनुभव सुख सुप्रकासा तब भवमूल भेद अम नासा॥”

सोहमस्मि की भावना से अलण्डाकार वृत्ति पैदा होती है, इससे भेदबुद्धि भी मिट जाती है।

“जौ निरविघ्न पन्थ निर्वाहई। सो कैवल्य परं पद लहई॥”

ऐसे निर्विघ्न मार्ग पर चलनेवाले को कैवल्य प्राप्त हो सकता है। जैसा कि ऊपर कहा जा चुका है, तुलसीदास जी एक पहुँचे हुए अद्वैतवादी थे।

१०—श्रीतोडकाचार्य

तुमने वह ग्रंथ मुझे एक बार पढ़ सुनवाया था, लो मैं बताता हूँ और तुम लिखते चलो। इस तरह श्री शंकराचार्यजी अपनी स्मरण शक्ति के आधार पर जितनी व्याख्या दुहराई थी वह केवल पाँच पादों तक ही की थी। अतएव इस ग्रंथ का नाम भी पंचपादिका पड़ गया। आजकल पाँचों पादों की भी वह व्याख्या नहीं मिलती, केवल चार सूत्रों की ही मिलती है। ब्रह्मसूत्र भाष्य के आरम्भ में श्री शंकराचार्यजी के अध्यासभाष्य पर श्री पञ्चपादजी ने विशेषकर प्रकाश डाला है, यही पंचपादिका की विशेषता है। पंचपादिका की कई टीकाएँ भी मिलती हैं। उनमें से “पंचपादिका विवरण,” जिसकी रचना “श्रीप्रकाशात्मा” ने की है, मुख्य माना जाता है। कहते हैं कि पंचपादिका के अलावा श्री शंकराचार्यजी के प्रपंचसार की व्याख्या, आत्मबोध की व्याख्या तथा शिवपंचाक्षर की व्याख्या भी श्री पञ्चपादाचार्य ने की हैं। शिवपंचाक्षर भाष्य में उन्होंने यह निरूपण किया है कि अद्वैत ही पंचाक्षर का अर्थ है। इनका और एक ग्रन्थ “स्वरूपानुभव” एक स्वतंत्र रचना है।

६—श्रीसुरेश्वराचार्य

श्री शंकराचार्यजी के प्रधान शिष्यों में इनकी भी गणना की जाती है। पूर्वाश्रम में इनका नाम मण्डन मिश्र अथवा विश्वरूप था। ये माहिष्मती के निवासी थे। ये स्वयं ब्रह्माजी के अवतार माने जाते हैं। ये कुमारिल भट्टजी के शिष्य थे, जिन्होंने तंत्रवार्तिक की रचना की थी। पूर्वमीमांसा का यह एक मुख्य ग्रंथ है। मण्डन मिश्रजी भी पूर्वमीमांसा के गंभीर ज्ञाता और पक्षपाती थे। जब श्री शंकराचार्यजी ने शास्त्रार्थ में इनको परास्त कर दिया था उनसे संन्यास ग्रहण कर लिया था जैसा कि बादारम्भ में उन दोनों की शर्त रखी हुई थी। उस समय से ये सुरेश्वराचार्य कहलाने लगे। श्री शंकराचार्य जी ने उनको आज्ञा दी थी कि वे ब्रह्मसूत्र भाष्य पर एक व्याख्या रचें। परन्तु यह बात दूसरे शिष्यों को पसंद न लगी। कारण यह था कि सुरेश्वराचार्य पूर्वमीमांसा के पहुँचे हुए विद्वान् थे, अतः उनकी व्याख्या पक्षपात से रहित न होगी। तब श्री शंकराचार्यजी के आदेशानुसार श्री सुरेश्वराचार्यजी ने तैत्तिरीय भाष्य तथा बृहदारण्यक भाष्य पर वार्तिक रचे थे। इनके अलावा सुरेश्वराचार्यजी ने श्री शंकराचार्य के दक्षिणामूर्ति स्तोत्र पर मानसोल्लास नामक वार्तिक रचा था, और पंचीकरण लिखा था। नैष्कर्म्य-सिद्धि इनकी स्वतंत्र रचना है। महावाक्यार्थ

ये भी श्री शंकराचार्य के प्रधान शिष्यों में से थे। पूर्वाश्रम में इनका नाम आनन्दगिरि था। ये मंदबुद्धिवाले थे जिससे विद्याभ्यास के अवसर पर अपने गुरु श्री शंकराचार्यजी की सूक्ष्म बातों को आसानी से समझ नहीं पाते थे। फिर भी उनकी अनुपस्थिति में श्री शंकराचार्य जी पाठ शुरू नहीं करते थे और उनके आने तक प्रतीक्षा करते थे। ऐसे ही एक अवसर पर उनके बाकी शिष्यों ने प्रार्थना की कि वे तो मंदबुद्धि के हैं, उनकी प्रतीक्षा करने की क्या जरूरत है। इससे शंकराचार्यजी के मन में थोड़ा दुःख तो हुआ और उन्होंने मन-ही-मन यह आशीर्वाद दिया कि आनन्दगिरि सभी विद्याओं में पारंगत हो जाय। इसी समय “विदिताखिल शास्त्र सुधा जलधे” आदि आठ श्लोकों द्वारा आचार्यजी की स्तुति करते और नाचते हुए आनन्दगिरिजी भी वहाँ आ पहुँचे। ये आठ श्लोक तोटक छंद में रचे हुए थे, इसीसे ये “तोडकाचार्य” के नाम से विख्यात हुए। इस स्तोत्र का नाम तोटकाष्टक है। इनका और एक ग्रंथ “श्रुतिसार समुद्धरण” भी पाया जाता है।

११—श्रीहस्तामलकाचार्य

श्री शंकराचार्यजी के ये भी प्रधान शिष्य माने जाते हैं। ये प्रभाकर के आत्मज थे जिन्होंने पूर्वमीमांसा की “गुरुमत” शाखा चलायी थी। श्रीहस्तामलक जी जन्म से गूंगे थे। श्री शंकराचार्य जी अपनी विजय यात्रा के समय इनके निवास स्थान श्री बल्लीक्षेत्र में आ पहुँचे तो प्रभाकरजी अपने गूंगे पुत्र के साथ उनकी सेवा में आये और अनुग्रह की भिक्षा माँगी। श्री शंकराचार्यजी ने उनके पुत्र को देखते ही पहचान लिया कि वे निरे गूंगे नहीं, अपितु पहुँचा हुआ कोई योगी है। उन्होंने पूछा कि तू कौन है। वस, गूंगे में वाक् शक्ति आ गयी। तेरह श्लोकों से उस प्रश्न का उत्तर दिया। “मैं मनुष्य नहीं, देवता नहीं, ब्राह्मण नहीं, क्षत्रिय नहीं, अपितु निज ज्ञानबोध स्वरूप हूँ” यही उन श्लोकों का मतनव था। इन श्लोकों में अद्वैतवाद के समस्त तत्व समाविष्ट रहते हैं। स्वयं श्री शंकराचार्यजी ने इन श्लोकों का भाष्य रचा है। इसीसे उनका महत्व आँका जा सकता है। अद्वैत संप्रदाय के दुरूह सिद्धान्तों का करतलामलक की भाँति उन्होंने स्पष्टीकरण किया था जिससे ये आगे चल कर हस्तामलकाचार्य कहलाने लगे ॥

इस तरह जो अद्वैत संप्रदाय श्री शंकराचार्यजी तथा उनके शिष्यों द्वारा प्रतिष्ठित हुआ उसके अनेक महत्माओं ने कई ग्रंथ रचे हैं। नृसिंहाश्रमी

कुमारिलभट्टजी अपने तन्त्रवातिक के बलाबलाधिकरण में अमलानन्दजी के तीन श्लोकों के साथ

तेन यद्यपि सामर्थ्यं प्रत्येकं सिद्धमन्यदा ।
तथाऽपि युगपद्भावे जघन्यस्य निराक्रिया ॥
अन्यथैव हि शून्येषु कुबलैरपि चर्यते ।
अन्यथा बलवद्प्रस्तैः सर्वशक्तिक्षये सति ॥

दो श्लोक भी जुड़ा दिये हैं। भट्टसोमेश्वरजी, जिन्होंने न्यायसुधा नाम की व्याख्या तन्त्रवातिक पर की है, इन श्लोकों के बारे में विवरण देते हुए बतलाते हैं 'वृद्धानां श्लोकपञ्चकम्'। कहा जाता है कि यहाँ का वृद्ध शब्द श्री सुन्दरपाण्ड्यजी को सूचित करता है। ऐसा मालूम पड़ता है कि आचार्य सुन्दर पाण्ड्यजी का समय श्री कुमारिल भट्टजी के पहले का था, उन्होंने पूर्वमीमांसा तथा उत्तरमीमांसा के बारे में कई ग्रन्थ रचे होंगे और श्रीकुमारिलभट्ट तथा श्री शंकराचार्यजी इन दोनों ने उन ग्रन्थों का अवलोकन भी किया होगा।

६-श्रीगोविन्दभगवत्पाद जी

श्री गोविन्द भगवत्पाद जी श्रीशंकराचार्य जी के गुरु थे। पूर्वाश्रम में इनका नाम चन्द्रशर्मा था। ऐसा माना जाता है कि इन्हीं की कृपा से पातञ्जलमहाभाष्य हमें वर्तमानरूप में प्राप्त हुआ है। श्रीरामभद्रदीक्षितजी के पतञ्जलिविजय नामक ग्रन्थ में इनके पूर्वाश्रम का विवरण बताया गया है। गुरु की खोज में निकलते हुए श्रीशंकराचार्यजी इन्हीं की सेवा में पहुँचे और इनके शिष्य भी बने। श्रीगोविन्दभगवत्पाद जी ने श्रीशंकराचार्य जी को उपदेश प्रदान किया तथा इन्हीं की आज्ञा से शंकराचार्यजी ने प्रस्थानत्रय भाष्य रचना भी की थी, ऐसा विश्वास किया जाता है। अद्वैतानुभूति तथा योगितारावली नाम के दो ग्रन्थ इनके रचे माने जाते हैं, परन्तु आजकल ये दोनों ग्रन्थ श्री शंकराचार्यजी की कृतियों में ही गिने जाते हैं। श्री शंकराचार्यजी अपने विवेक चूड़ा-मणि के प्रथम श्लोक में यों कहकर गुरुवन्दना करते हैं—'गोविन्दं परमानन्दं मद्गुरुम्'।

७-श्रीशंकराचार्य जी

इसमें सन्देह नहीं कि अद्वैताचार्यों में प्रथम स्थान इन्हीं को प्राप्त हुआ है। हम कह सकते हैं कि इन्होंने अद्वैत की नींव पक्की की थी। इन के पहले श्री गोडपाद आदि आचार्य पुरुषों ने ग्रन्थों का सृजन तो कर दिया था, फिर भी इन्होंने अपना पूरा जीवन अद्वैत के प्रचार तथा स्थिर करने में बिताया था। इन्होंने स्पष्टरूप से इस बात का निरूपण कर दिया है—

निषदों का चरम निष्कर्ष है। प्रस्थानत्रय भाष्य के अलावा इन्होंने कई अद्वैत प्रकरण ग्रन्थों, अद्वैतस्तोत्रों तथा विभिन्न स्तोत्रग्रन्थों की भी रचना की है। इन के प्रकरण ग्रन्थों का अध्ययन करने पर यह मालूम हो सकता है कि अद्वैतसाक्षात्कार ही मुख्य लक्ष्य है तथा उनके बताये हुए मार्गों का अनुसरण करने पर ही वह प्राप्त किया जा सकता है।

८-श्रीपद्मपादाचार्य

ये श्रीशंकराचार्य जी के प्रधान शिष्यों में से एक थे। ये विष्णु भगवान् के अवतार माने जाते हैं। कहते हैं कि ये दक्षिण के प्रदेश के थे और चिदम्बरम में इनका जन्म हुआ था। पूर्वाश्रम में इनका नाम जनन्दन था। इन्होंने श्री शंकराचार्यजी से संन्यास ग्रहण किया था। श्री शंकराचार्यजी को इन पर अनन्य प्रेम था। इसी कारण से इनके सतीर्थों के मन में इनके प्रति ईर्ष्या की भावना भी बढ़ने लगी थी। श्री शंकराचार्यजी ने यह बात ताड़ सी तो उन्होंने दूसरे शिष्यों को यह दिखला देना चाहा कि श्री पद्मपादजी की गुरुभक्ति कितनी अधिक मात्रा में थी। एक बार श्री शंकराचार्यजी गंगाजी में स्नान कर रहे थे। उन्होंने श्री पद्मपाद को जो कि गंगाजी के दूसरे किनारे पर थे, अपने वस्त्र लाने का आदेश दिया। गुरु की आज्ञा सर-आँखों पर मानते हुए वे गंगाजी की सतह पर से पैदल आने लगे। गंगाजी की गहराई का उन्हें बिल्कुल ख्याल न था। उनकी गुरुभक्ति की श्रेष्ठता देख कर गंगा जी भी उनके हर कदम पर एक एक कमल की सृष्टि करने लगीं ताकि उनके चरणों को कोई कष्ट न पहुँचे। कहा जाता है कि इसी घटना के आधार पर वे पद्मपाद के नाम से प्रसिद्ध हुए। पद्मपादजी ने अपने गुरु को "शिष्टाग्रणी" कहा है। ब्रह्मसूत्र भाष्य के प्रथम व्याख्याता श्री पद्मपादाचार्य ही थे। उस व्याख्या का नाम पंचपादिका है।

एक बार श्री पद्मपादाचार्यजी रामेश्वर की यात्रा कर रहे थे। श्रीरंगघाम पर उनकी ससुराल थी। पंचपादिका ग्रंथ को अपने ससुर के यहाँ रख छोड़ा और स्वयं रामेश्वर चले गये। उनकी अनुपस्थिति में उनके ससुर ने वह ग्रंथ पढ़ा तो मालूम हुआ कि उसकी बहुत-सी बातें पूर्व-मीमांसा शास्त्र के विरुद्ध हैं। चूँकि वे पूर्व-मीमांसा के प्रकाण्ड पंडित और पक्षपाती थे, उनको ये बातें अखरने लगीं। उन्होंने इस स्थान से कि उस पंचपादिका ग्रंथ का ही नाश कर दिया जाय, अपने घर में आग लगा दी ताकि घर की सब चीजों के साथ वह भी जल जाय। रामेश्वरम से लौटने पर जब श्री पद्मपादजी को यह विषय मालूम हुआ तो हुआ। वे विषण्ण हुए—

अद्वैत संप्रदाय के संन्यासी लोग व्यास पूजा के अवसर पर कई आचार्य पुरुषों की पूजा करते हैं जिनमें श्री द्रविडाचार्यजी भी एक हैं। श्री बालकृष्णानन्दजी ने, जो कि अभिनवद्रविडाचार्य के नाम से मशहूर हो गये हैं, ब्रह्मसूत्रशांकर भाष्य पर श्लोकवार्तिक की रचना की है। समन्वयाधिकरण के अन्त में “अपिचाहुः—

गौणमिथ्यात्मनोऽसत्त्वे पुत्रवेहाविबाधनात् ।
सद्ब्रह्मात्माहमित्येवं बोधे कार्यं कथं भवेत् ॥
अन्वेष्टध्यात्मविज्ञानात्प्राप्तप्रभातुत्वमात्मनः ।
अन्विष्टः स्यात्प्रभातं पाप्मदोषादिवर्जितः ॥
वेहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।
लौकिकं तद्वदेवं प्रमाणं त्वाऽऽत्मनिश्चयात् ॥”

की व्याख्या करते हुए वे अपना यह विचार प्रकट करते हैं कि ये श्लोक स्वयं श्री द्रविडाचार्यजी के लिखे हुए हैं।

३—श्रीगौडपादाचार्य जी

आजकल जितने अद्वैत ग्रन्थों का पता हमें मिलता है उन सब के रचयिता आचार्यपुरुष श्री गौडपादाचार्यजी के बाद के हैं, ऐसा माना जाता है। श्री शंकराचार्यजी ने श्रीगौडपादाचार्यजी की कारिका पर भाष्य निर्माण किया है। उसकी व्याख्या में श्री आनन्दगिरिजी का कहना है कि गौडपादाचार्यजी बदरिकाश्रम में श्रीमन्नारायण की तपस्या में लगे हुए थे। श्रीबालकृष्णानन्द सरस्वती जी भी अपने वार्तिक में यों स्मरण करते हैं—गौडचरणाः कुरुक्षेत्रगतहीरावती-नदीतीरभवगौडजातिश्रेष्ठाः देशविशेषभवजातिनाम्नैव प्रसिद्धाः द्वापरयुगमारभ्यैव समाधि-निष्ठत्वेन आधुनिकैर्जनैरपरिज्ञातविशेषाभिधानाः सामान्यनाम्नैव लोके विख्याताः”। द्वापर युग से ही गौडपादाचार्यजी समाधिगमन रहे थे। इस से यह प्रमाणित होता है कि श्री गौडपादाचार्यजी श्री शुकजी के शिष्य ही थे जैसा कि गुरुपरंपरा में बताया गया है। ऐसा समझ पड़ता है कि श्रीगौडपादाचार्य जी अपनी जन्मभूमि को छोड़ कर कहीं सुदूर जा बसे थे। श्रीगौडपादाचार्य जी का मुख्यग्रन्थ माण्डूक्य कारिका है। उत्तरगीता भाष्य, सांख्यकारिकाभाष्य, नृसिंहतापिनी-योपनिषद्भाष्य, दुर्गासप्तशती भाष्य भी उनके ही रचे हुए हैं। ऐसा माना जाता है। इन ग्रन्थों के अलावा श्रीविद्यासंप्रदाय के अनुसार उन्होंने विद्यारत्न सूत्र तथा सुभगोदय नाम के दो और ग्रन्थों की रचना स्वतन्त्र रूप से की है।

४—श्रीभर्तृहरि जी

श्रीशंकराचार्यजी के पहले जितने अद्वैत ग्रन्थकार हो गये हैं उन में से श्री भर्तृहरिजी भी एक थे। उन्होंने वाक्यपदीय नाम का एक ग्रन्थ का प्रणयन किया है जो पाणिनीय व्याकरण से निकट-तम संबंध रखता है। उस ग्रन्थ में अद्वैतवाद के संबंध में बहुत-सी बातें दूसरे अद्वैतग्रन्थों की अपेक्षा स्पष्टरूप से बतायी गयी है। वे इस बात का विवरण देते हैं कि ब्रह्म सत्य है और सारा दृश्यमान प्रपञ्च उसी ब्रह्म का विवर्त है।

“उपायाः शिक्षमाणानां बालानामुपलानाः ।
असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते ॥”

यह श्लोक उन्हीं भर्तृहरिजी का माना जाता है। भर्तृहरिशतकत्रय नामक ग्रन्थ भी इन्हीं का है।

५—श्रीसुन्दरपाण्ड्य जी

ये भी श्री शंकराचार्य जी के पुराने ग्रन्थकार थे। इन का कोई ग्रन्थ अब नहीं मिलता है। ब्रह्मसूत्रभाष्य के समन्वयाधिकरण के अन्त में “गौणमिथ्यात्मनः” आदि श्लोकों के भाष्य पर श्री पद्मपादजी ने अपनी पञ्चपादिका नामक व्याख्या में बताते हैं—“प्रसिद्धमेतद्ब्रह्मविदामिति पूर्वोक्तं न्यायं संक्षेपतः संगृह्णाति—गौणमिथ्यात्मन इति”। आत्मस्वरूपाचार्यजी भी, जिन्होंने पञ्चपादिका की ‘प्रबोधपरिशोधिनी’ नामक व्याख्या रची है, कहते हैं—‘श्लोकत्रयं सुन्दरपाण्ड्यप्रणीतं प्रमाणयतीत्याह—प्रसिद्धमिति’।

माधवमन्त्री जी भी, जिन्होंने तात्पर्य दीपिका नाम की व्याख्या सूतसंहिता पर रची है, मुक्तिकाण्ड के चौथे अध्याय के बारहवें श्लोक की व्याख्या करते हुए पूर्वोक्त भाष्य के अन्तिम श्लोक का प्रस्ताव करके यों निर्देश करते हैं—‘तथा सुन्दरपाण्ड्यवार्तिकमपि’। अमलानन्दजी भामती व्याख्याकल्पतरु के वेधाद्यधिकरण में (३-३-२७) यह उल्लेख करते हैं—

‘आह चात्र निदर्शनमाचार्यसुन्दरपाण्ड्यः—

“निःश्रेष्ठारोहणप्राप्यं प्राप्तिमात्रोपपादि च ।

एकमेव फलं प्राप्नुमुभावारोहतो यदा ।

एकसोपानवर्त्यो भूमिष्ठश्चापरस्तयोः ।

उभयोश्च जवस्तुल्यः प्रतिबन्धश्च नान्तरा ॥

विरोधिनीस्तदेको हि तत्फलं प्राप्नुयात्तयोः ।

प्रथमेन गृहीतेऽस्मिन् पश्चिमोऽवतरेन्मुधा ॥” इति ।

प्रधान अद्वैतग्रन्थकार

१-श्रीब्रह्मानन्दी

अर्वाचीन ग्रन्थों से पता चलता है कि अबतक अद्वैत सम्प्रदाय के जितने ग्रन्थकार हो गये हैं उनमें से श्री ब्रह्मानन्दी बहुत पुराने ग्रन्थकार थे। अब इनका कोई ग्रन्थ हमें उपलब्ध नहीं है। परन्तु इतना विदित होता है कि उन्होंने छान्दोग्योपनिषद पर एक वार्तिक रचा है जिसका भाष्य श्री द्रविडाचार्यजी ने प्रणीत किया है। श्रीमच्छंकराचार्यजी अपने माण्डूक्यकारिका भाष्य में उल्लेख करते हैं—“सिद्धं तु निवर्तकत्वादिति आगमविदां सूत्रम्” (२-३२)। कहा जाता है कि यह सूत्र स्वयं ब्रह्मानन्दीजी का है। यही सूत्र और भी अनेक स्थानों पर उद्धृत किया गया है। श्री सर्वज्ञात्माजी ने अपने संक्षेपशारीरक नामक ग्रन्थ के तीसरे परिच्छेद में (२२७-२२९) दो अद्वैताचार्यों का विवरण दिया है। उनमें से एक को आत्रेय, अत्रिवंशज तथा वाक्यकार बताया गया है तो दूसरे को भाष्यकार बताया गया है।

संक्षेपशारीरक के व्याख्याता श्री मधुसूदन सरस्वतीजी का विचार है कि ये वाक्यकार और भाष्यकार क्रमशः ब्रह्मानन्दी तथा द्रविडाचार्यजी ही हैं। इष्टसिद्धि नामक ग्रन्थ श्री-विमुक्तात्मा जी का रचा हुआ है और उसको ‘इष्टसिद्धि विवरण’ नाम की व्याख्या श्री ज्ञानोत्तम जीने की है। उस व्याख्या में विमुक्तात्मा जी के वाक्यों का “सिद्धं तु निवर्तकत्वादिति चोक्तं वाक्यकारः” का अर्थ प्रदर्शित करते हुए कहते हैं ‘सिद्धं तत्त्वमस्यादिशास्त्रस्य प्रामाण्यं ब्रह्मात्मैक्या-भासबुद्ध्युत्पादनेनाविद्यातत्कार्यनिवर्तकत्वात्, न तु सविज्जनकत्वादित्युक्तं ब्रह्मानन्दभिरित्यर्थः” अपरंच संक्षेपशारीरक के दूसरे व्याख्याकार श्री नृसिंहाश्रमजी भी यों बताते हैं—“ब्रह्मानन्दिनाऽपि छान्दोग्यपञ्चाध्यायव्याख्यानावसरे उक्तम्”। एक और व्याख्याता श्री रामतीर्थजी भी इसी आशय को—“ब्रह्मानन्दिनाऽप्याचार्येण छान्दोग्ये उक्तम्” के द्वारा स्पष्ट करते हैं। नृसिंहाश्रमजी तथा रामतीर्थजी ये दोनों द्रविडाचार्य जी को “भाष्यकृद्द्रविडाचार्यवचनात्” “नन्दिकृतग्रन्थ-भाष्यकारः द्रविडाचार्यः” के द्वारा निर्देश करते हैं।

ब्रह्मसूत्रशांकरभाष्य के व्याख्याकार श्री वाचस्पतिमिश्रजी भी अपनी “भामती” के प्रकृत्य-त्यधिकरण की (१-४-२७) सूत्र व्याख्या में स्पष्टरूप से यों उल्लेख करते हैं—“इयं चोपादान-परिणामादि भूषा न विकाराभिप्रायेण, अपितु यथा सर्पस्योपादानं रज्जुः, एवं ब्रह्म जगदुपादानं द्रष्टव्यम्। नृक्षत्वं नित्यस्य निष्कलस्य ब्रह्मणः सर्वात्मना एकदेशेन वा परिणामसम्भवति नित्यत्वा-

दनेकदेशत्वादित्युक्तम्”। भामती के व्याख्याकार श्री भमलानन्दजी भी “भास्करस्विवह बभ्राम ‘योनिरिति परिणामादिति’ च सूत्रनिर्देशात्, छान्दोग्यवाक्यकारेण ब्रह्मानन्दिना ‘परिणामस्तु स्यात्’ इत्यभिधानाच्च परिणामवादो वृद्धसंमत इति। तं प्रतिबोधयति इयच्चेति। ब्रह्मानन्दिनाहि ‘नासतोऽनिष्पाद्यत्वात् प्रवृत्त्यानर्थक्यं तु सत्त्वाविशेषात्’ इति सदसत्पक्षप्रतिषेधेण पूर्व-पक्षमादश्यं, ‘न संव्यवहारमात्रत्वात्’ इत्यनिर्वचनीयता सिद्धान्तिता। अतः ‘परिणामस्तु’ इति मिथ्यापरिणामाभिप्रायम्, सूत्रं त्वेतदभिप्रायमेवेत्यर्थः” बताते हुए उक्त बात को सिद्ध करते हैं। इन सभी बातों से साफ मालूम होता है कि ब्रह्मानन्दीजी निवर्तवाद के माननेवाले बहुत पुराने ग्रन्थकार थे।

२-श्रीद्रविडाचार्यजी

श्रीमच्छंकराचार्य जी के पहले जितने प्राचीन ग्रन्थकार हो गये हैं उन में श्री द्रविडाचार्यजी का भी नाम स्मरण किया जाता है। श्रीशंकराचार्यजी के छान्दोग्यभाष्य के व्याख्याकार श्री आनन्दगिरिजी भी ‘अल्पग्रन्थमिदमारभ्यते’ की टीका करते हुए यों कहते हैं—“द्राविडं भाष्यं प्रणीतम्, तत्किमनेन इत्याशङ्क्याह—अल्पग्रन्थमिति”। इससे मालूम पड़ता है कि शांकरभाष्य के पहले ही श्री द्रविडाचार्यजी ने छान्दोग्य पर अपना भाष्य रचा था। पूर्वोक्त के अनुसार यह ग्रन्थ ब्रह्मानन्दीजी के छान्दोग्यवार्तिक पर द्रविडाचार्यजी की व्याख्या हो। श्री द्रविडाचार्यजी का कोई भी ग्रन्थ अब प्राप्य नहीं है। श्री शंकराचार्यजी बृहदारण्यक भाष्य में ‘किरात पोषित राजकुमार’ की कथा प्रस्तुत करते हैं।

कहा जाता है कि यह कथा स्वयं श्री द्रविडाचार्यजी की बतायी हुई है। अपरंच छान्दोग्य भाष्य के मधुविद्याप्रसंग में श्रीशंकराचार्यजी द्रविडाचार्यजी के कई वाक्यों को उद्धृत करते हैं। ब्रह्मसूत्र भाष्य के ज्योतिषचरणाधिकरण में “य एतामेवं ब्रह्मोपनिषदं वेद” इत्यत्र हि वेदोपनिषद-मिति व्याचक्षते” का उल्लेख किया गया है। ऐसा माना जाता है कि श्रीशंकराचार्यजी ने इन वाक्यों द्वारा द्रविडाचार्यजी की तरफ ही इशारा किया है। श्री वाचस्पति मिश्रजी भी समन्वया-धिकरण में यों निर्देश करते हैं—“यथाऽऽर्द्धद्रविडाचार्याः—‘संहरणाद्वा संवरणाद्वा स्वात्मी-भावात् वायुसंवर्गः’ इति।” संक्षेपशारीरक तथा उसकी व्याख्याओं में तो श्री द्रविडाचार्यजी का स्पष्टविवरण दिया गया ही है।

कर देता है, तब इसी अद्वैत के अवलम्ब से भगवान् श्री कृष्ण उसे कर्मक्षेत्र में उतारते हैं।
कहते हैं—

“अविनाशि तु तद्विद्धि येन सर्वं सितं ततम्”

“नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः”

“नायं हन्ति न हन्यते”

इन सब वाक्यों द्वारा श्री कृष्ण अर्जुन तक यह तत्त्व ज्ञान पहुँचाते हैं कि न यह किसी को मारता है और न किसी के द्वारा मारा जा सकता है। यह नित्य और शाश्वत है। यदि आत्मा की इस नित्यता का और शाश्वतता का प्रतिपादक अद्वैत सिद्धान्त न हो, तो श्रीकृष्ण का उपदेश निराधार हो जाता है। गीता के कर्मयोग का भी यही एक महान् अवलम्ब है। केवल गीता ही नहीं, स्मृति, पुराण, काव्य, दर्शन आदि शास्त्रों की कोई भी प्रक्रिया ऐसी नहीं बची है, जिसमें इस सिद्धान्त को महत्वपूर्ण स्थान न दिया गया हो। आत्मज्ञान इस अद्वैत की प्राप्ति का सब से बड़ा साधन है। उस ज्ञान के अनन्तर मनुष्य मृत्यु की सीमा को पार कर जाता है और उसके बाद उसके लिए कुछ भी ज्ञातव्य शेष नहीं रह जाता। वास्तव में मोक्ष प्राप्ति का इससे उत्कृष्ट दूसरा कोई साधन भी नहीं है।

“तमेव विदित्वा तिमृत्युमेति

नाम्यः पन्था विद्यतेऽयनाय”

“यज्ज्ञात्वा न निवर्तन्ते”

आदि आदि वाक्य उसके ज्ञान का महत्व प्रतिपादन करते हैं। भगवान् मनु ने अद्वैत के इस महत्व को सादर स्वीकार करते हुए अपनी मनुस्मृति में लिखा है—

“सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि

समं पश्यन्नात्मयाजो स्वाराज्यमधिगच्छति।

सर्वेषामपि संतेषामात्मज्ञानं परं स्मृतम्

तद्धृत्पूर्वं सर्वविद्यानां प्राप्यते ह्यमृतं ततः।

सर्वमात्मनि सं पश्येत् सच्चासच्च समाहितः

सर्वं ह्यात्मनि संपश्यन्नाधर्मं कुर्वते मनः॥

आत्मेव देवताः सर्वाः सर्वमात्मन्यवस्थितम्

प्रशासितारं सर्वेषामणीयांसमणोरपि।

एवं यः सर्वभूतेषु पश्यत्यात्मा नमात्मानां

सः सर्वसमतामेत्य ब्रह्मस्येति परं पबन्।

एष सर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः

जन्म वृद्धिश्चैतन्निधं संसारयति चक्रवत्॥

अपनी स्मृति के प्रारंभ में मनु ने अद्वैत सिद्धान्त का यह सार ऊपर लिखे हुए शब्दों में उपस्थित किया है। वह कहता है कि आत्मज्ञान से बढ़ कर कोई दूसरी विद्या नहीं है, क्योंकि मानव उसी के द्वारा अमृत तत्वकी प्राप्ति कर सकता है। वह आत्मा में ही सब में अस्तित्व का प्रतिपादन करते हुए अद्वैत को सादर शिरोधार्य करता है और आत्मा ही को पंचभूतों के द्वारा जन्मवृद्धि और क्षय के माध्यम से संसार चक्र का संचालक सिद्ध करता है। मनुस्मृति यद्यपि व्यवहार-शास्त्र है। उसे हम एक आचार शास्त्र भी कह सकते हैं लेकिन उसमें भी अद्वैत को यह महत्व प्रतिपादन इस बात का साक्ष्य है कि कोई भी ज्ञान या शास्त्र इसके महत्व को स्वीकार किए बिना अपनी पूर्णता सिद्ध नहीं कर सका।

याज्ञवल्क्य भी आत्मज्ञान एवं अद्वैत के प्रतिपादन में पीछे नहीं रहता। वह आत्मा के अस्तित्व एवं अद्वितीयत्व को युक्तिपूर्वक सिद्ध करता है। वह कहता है—इस लोक में उसका ज्ञान प्राप्त करना चाहिए क्योंकि उसके ज्ञान के बाद संसार में पुनरावृत्ति नहीं होती।

“स ज्ञेयस्तं विदित्वेह पुनराजायते नतु”

उसकी अद्वैतता का प्रतिपादन करते हुए वह कहता है जैसे एक ही आकाश घट आदि में भिन्न-भिन्न स्वरूपों में रहता है एवं एक ही सूर्य अनेक जल की पटों में अनेक रूपों में देखने को मिलता है उसी प्रकार यह आत्मा भी अनेक रूपों में दिखाई देता है।

आकाशमेकं हि यथा घटादिषु पृथग्भवेत्।

तथात्मको ह्यनेकश्च जलधारेण्यवांशुमान्॥

दक्ष ने भी अपनी स्मृति में उसी को सब से बड़ा योग का साधक सिद्ध किया है—जो आत्मा के अतिरिक्त दूसरे को नहीं देखता जो स्वभाव से आत्मा ही में रत रहता है और आत्मा ही में तृप्ति प्राप्त करता है।

यश्चात्मनिरतो नित्यं भात्मक्रीडस्तथैव च

आत्मानिष्ठश्च सततमात्मन्येव स्वभावतः

रतंश्चैव स्वयं पुष्टः सन्तुष्टो नान्य मानसः

आत्मन्येव सुतुष्टोऽसौ योगस्तस्य प्रसिध्यति

इसी प्रकार आपस्तम्ब एवं बौधायन ने भी अपने धर्मसूत्रों में आत्मा के इस शाश्वत विमुक्तत्व को प्रतिपादित किया है। आपस्तम्ब कहता है—

“आत्मानं चैव सर्वत्र यः पश्येत् सर्वं ब्रह्मानाकं पृष्ठे विराजति ।”

बौधायन ने तो एक ही वाक्य में आत्मा के वैभव का प्रदर्शन किया है। वह कहता है—

“ओमिति ब्रह्म ब्रह्मवा एष ज्योतिः य एष

ज्योतिः य एष तपति एष वेदो य एष तपति

वेद्यमेवंतत् । यदेव तपति एवमेवं आत्मनि तर्पयति

आत्मने नमस्करोति आत्मा ब्रह्म, आत्मज्योतिः ।”

धर्मसूत्र और स्मृतियों के अतिरिक्त ग्रंथशास्त्र तक ने इस अद्वैत को स्वीकार किया है। वह कहता है कि यहाँ ब्रह्म ही एक अद्वितीय है इसके अतिरिक्त दूसरी कोई चीज नहीं है। जो भी हम संसार को देखते हैं, वह मायाजन्य है जिसका सब से बड़ा कारण अज्ञान है।

ब्रह्मैकमद्वितीयं स्यात् नेह नानास्ति किञ्चन

मायिकं सर्वमज्ञानादिति वेदान्तिनां मतम् ।

इस प्रकार हमारी नीति भी इस अद्वैत से प्रभावित हुए बिना नहीं रही।

व्याकरण

व्याकरण यद्यपि शब्द शास्त्र है, फिर भी वह मुख्य रूप से अद्वैत की पुष्टि करता है। इसे भी वेदांगों में एक महत्वपूर्ण स्थान दिया गया है। वास्तव में जितने भी शास्त्र हैं वे सब चरम प्राप्तव्य के रूप में इस अद्वैत की उपासना करते हैं। व्याकरण ने इस दिशा में महत्वपूर्ण काम किया है। उसका “अइउग्” यह पहला सूत्र ही इसका प्रत्यक्ष साक्षी है। नन्दिकेश्वर ने निम्न रूप में इस आशय को स्पष्ट किया है :—

अकारो ब्रह्मरूपस्याभिर्गुणस्सर्वस्तुषु ।

चित्कलाभिः समाश्रित्य जगद्रूप उर्णोऽवरः ॥

महाभाष्यकार पतंजलि ने “कर्मवत् कर्मणा तुल्यक्रियः” इस सूत्र की व्याख्या करते हुए

कहा है—कौन आत्मा को मारता है या कौन आत्मा के द्वारा मारा जाता है। दो आत्मायें हैं—अंतरात्मा और शरीर-आत्मा। अंतरात्मा वह कर्म करती है जिसके द्वारा शरीर आत्मा को सुख और दुःख का अनुभव होता है और शरीर आत्मा वह कर्म करती है जिसके द्वारा अंतरात्मा को सुख और दुःख का अनुभव होता है। इसके द्वारा अद्वैत का यह शाश्वत सिद्धान्त प्रत्यक्ष रूप से घोषित कर दिया गया है कि आत्मा एक ही है और वही उद्देश्य और विधेय बन जाते हैं। उसकी नित्यता का भी स्पष्ट रूप से इसके द्वारा प्रतिपादन कर दिया गया है।

हृत्यात्मानमात्मना । आत्मना हृत्यत आत्मेति ।

कः पुनरात्मानं हन्ति को आत्मना हृत्यते ।

द्वावात्मानावन्तरात्मा शरीरात्मा च ।

अन्तरात्मा तत्कर्म करोति, येन शरीरात्मा सुखदुःखे अनुभवीति ।

शरीरात्मा तत्कर्म करोति, येनान्तरात्मा सुखदुःखे अनुभवति ।

भर्तृहरि ने तो इस तथ्य पर और भी विस्तार से प्रकाश डाला है। वह कहता है ब्रह्म अनादि और अनन्त है, संसार उसी की विकृति है। वही एक सत्य है उसके अतिरिक्त संपूर्ण असत्य है—

अनादिनिधनं ब्रह्म शब्दतत्त्वं यवक्षरं,

विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ।

सत्यं यत्तत्र सा जातिः असत्या व्यक्तयो मताः ।

न्याय और वैशेषिक दर्शन ने यद्यपि संसार को सत्य माना है, फिर भी मोक्ष आदि के सिद्धान्त में न्याय शास्त्र के प्रवर्तक गौतम ने अद्वैत के सिद्धान्त को स्वीकार किया है। अपवर्ग की चिन्ता के प्रसंग में गौतम ने कहा है कि मिथ्या ज्ञान के नाश होने से अपवर्ग की प्राप्ति हो सकती है—

दुःखजन्ममृतिदोषमिथ्याज्ञानानामुत्तरोत्तरायाधे तदनन्तरापायादपवर्गः ।

यह मिथ्या ज्ञान ही वास्तव में संसार की वास्तविकता है। इस मिथ्या ज्ञान के मिथ्यात्व की अनुभूति कराना ही अद्वैत की साधना है।

उदयनाचार्य ने, जो कि स्वयं इन शास्त्रों का बहुत बड़ा विद्वान् था, सब कुछ प्रतिपादन करते हुए भी अद्वैत के इस रहस्य को आदर के साथ शिरोधार्य किया है कि अविद्या की निवृत्ति पर ही मोक्ष की प्राप्ति हो सकती है। इस विषय में हमारे पास कहने के लिए कुछ भी नहीं है। यह अद्वैत के महत्व का एक गणनीय प्रमाण माना जा सकता है—

‘अविद्यायां निवृत्तायां केवलमात्मैवापवर्गो वर्तते’ इति मते न नो विवादः ।

पूर्वमीमांसा

यद्यपि पूर्व मीमांसा दर्शन का उद्देश्य वेद की व्याख्या करना है और इसी उद्देश्य का उसने शुरू से अंत तक पालन किया है, लेकिन जहाँ कहीं भी आत्मा के विषय में थोड़ा बहुत प्रकरण आया है, उसने अद्वैत का आश्रय लिया है। मीमांसा का सर्वश्रेष्ठ व्याख्याकार कुमारिल भट्ट आत्मा को विभु, नित्य और सर्वव्यापी मानता है—

ज्ञानशक्तिस्वभावोऽतो नित्यः सर्वगतः पुमान्

(इलोकवार्तिक)

इस विषय में वेदान्त में उसकी जो अनन्य आस्था है उसे स्वीकार करने में वह नहीं हिच-किचाता और स्पष्ट रूप से घोषणा करता है कि यदि इस विषय का दृढ़ स्थायी ज्ञान करना है तो उसके लिए वेदान्त का सेवन करना चाहिए—

इत्याह नास्तिक्यनिराकरिष्णुरात्मास्तितां भाष्यकृदत्र युक्त्या ।

दृढत्वमेताद्विषयप्रबोधः, प्रयाति वेदान्तनिवेवणेन ॥ (इलो० बा०)

योग और सांख्य दर्शन भी प्रत्यक्ष संसार को माया-रूप मान कर अद्वैत के सिद्धान्त को सादर शिरोधार्य करते हैं। योग दर्शन के प्रमुख व्याख्याकार वार्धगण्य का निम्नलिखित पद्य इस तथ्य का साक्षी है—

गुणानां परमं रूपं न दृष्टिपथमुच्छति ।

यत्तु दृष्टिपथं प्राप्तं, तन्मायैव सुतुच्छकम् ॥

इतिहास

इतिहास ग्रंथों में भी अद्वैत के मूल तथ्यों की उपेक्षा नहीं की गई है। बाल्मीकि रामायण में स्थान-स्थान पर ब्रह्म की सत्यता, निर्गुणता, अनादिता और अनन्तता और विभुता को शिरोधार्य किया गया है। युद्धकांड में रामचन्द्र को ब्रह्म स्वरूप बताते हुए कवि लिखता है कि तुम्हीं सत्य हो, अनादि और अनंत हो, तुम्हारे बिना संसार में कुछ नहीं है।

“अक्षरं ब्रह्म सत्यं च मध्ये खान्ते च राघवः ।”

न तदस्ति त्वया बिना ।

सुंदर कांड में सीता कहती है कि वे महात्मा और मुनि धन्य हैं—जिनके प्रिय और अप्रिय कुछ भी नहीं है। जो प्रिय और अप्रिय के सुख दुःख से सर्वथा मुक्त हैं। यहाँ वह जीवन मुक्त

के व्यवहार की ओर संकेत करती है। श्रुति में भी यह आशय मूल रूप में प्राप्त होता है। विचारों के रहते हुए प्रिय और अप्रिय का नाश नहीं हो सकता। वास्तव में प्रिय और अप्रिय का नाश अद्वैत के अनुभव से हो सकता है और यह प्रतिपादन भी अद्वैत के सिद्धान्त की महत्ता का ही साक्षी है।

धन्याः खलु महात्मानो मुनयस्त्यक्तकल्लिषाः ।

जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥

प्रियान्ते संभवेद्दुःखमाप्रियावधिकं भयम् ।

ताभ्यां हि ये विदुज्यन्ते नमस्तेषां महात्मनाम् ॥

अध्यात्म रामायण में इन दार्शनिक तत्त्वों को और भी अधिक प्रश्रय दिया गया है। सीता हनुमान से राम के वास्तविक स्वरूप का परिचय देते हुए कहती है कि राम परब्रह्म है, चिदानंद है, एक है, सब उपाधियों से मुक्त है, निर्मल, शांत, निर्विकार, सर्वव्यापी और स्वप्रकाश है। मैं मूल प्रकृति हूँ—जो उसकी संनिधि से सब सृष्टि करती हूँ—

समं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।

सर्वायाधिबिनिर्मुक्तं सत्तामात्रमगोचरम् ।

आनन्दनिर्मलं शान्तं निर्विकारं निरंजनम् ।

सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम् ।

मां विद्धि मूलप्रकृतिं सर्गस्थित्यन्तकारिणीम् ।

तस्य सन्नविमात्रेण सृजामीदमतन्निता ।

इसी प्रकार उत्तरकांड में आत्मा की नित्यता का प्रतिपादन करते हुए कहा गया है कि आत्मा न मरता है, न उत्पन्न होता है, न क्षीण होता है और न बढ़ता है, वह सर्वत्र व्याप्त है, वह ज्ञानमय है, संसार में जो भी दुःख की प्रतीति है, वह अज्ञान के कारण है, ज्ञान होने पर वह विलीन हो सकती है—

कदाचिदात्मा न मृतो न जायते न क्षीयते नापि च वर्धतेऽमरः ।

निरस्तसर्वातिशयस्सुखात्मकः स्वयंप्रयत्नस्सर्वगतोऽयमक्षयः ॥

एवंविधे ज्ञानमये सुखात्मके कथं भवो दुःखमयः प्रतीयते ।

अज्ञानतोऽध्यासवशात् प्रतीयते, ज्ञाने विलीयेत विरोधतः क्षणात् ॥

इन दो पद्यों में वेदान्त का सारा सार एक प्रकार से आ गया है। आनंद रामायण में भी ऐसे सत्य प्रचुर मात्रा में लिखे गये हैं। वह कहता है कि संसार नश्वर है और जो भी कुछ दिखता

है, वह माया के कारण दिखता है—जिस प्रकार सीप में चाँदी का, काँच लगी भूमि में पानी का और रस्सी में साँप का बोध होता है—

नव्वरं भासते चेतत्, विश्वं मायोद्भूतं नृप ।
यथा शुक्लो रौप्यभासः काचभूषणं जलस्य च ॥
यथा रज्जौ सर्पभासः मृगतोये जलस्पृहा ।
तद्वत्तस्मिन् त्रासोऽयं कल्प्यते नव्वरो बुधैः ॥

राम को ब्रह्म के रूप में प्रतिपादित करते हुए विलास कांड में कहा गया है कि वह निरामय है, निराभास है, निर्विकार और निरंजन है, नित्यानन्द और निर्विकार है। यह ब्रह्म के रूप हैं।

“निरामयं निराभासं निरवद्यं निरंजनम् ।
नित्यानन्दं निराकारमद्वैतं तमसः परम् ॥

महाभारत की श्रीमद्भगवद्गीता तो अद्वैत का एक मन्थन है। उसके अतिरिक्त भी महाभारत में अनेक स्थान पर अद्वैत के सिद्धान्तों की पुष्टि की गई है।

शिवरहस्य जो कि स्वयं एक शारत्रीय ग्रन्थ है अपने ज्ञान और उपासना कांडों द्वारा परमात्मा की एकता की पुष्टि करता है। वह कहता है कि ज्ञान ही आत्मा है व एक परमात्मा ही संसार में सब कुछ है। उसके अतिरिक्त यहाँ कुछ भी नहीं है। उसकी दस महत्ता का ही ज्ञान कर मनुष्य संसार के शोक से पार हो जाता है। यह माया है जिसके कारण मनुष्य संसार को अनेक रूपों में देखता है।

ज्ञानमात्मा त्वहं ब्रह्म ज्ञानं शान्तिरनुत्तमा ।
स एकः परमात्मा हि नेह नानास्ति किंचन ।
यस्यैकत्वं हि विज्ञाय, शोकं तरति मानवः ॥

पुराण

पुराणों में १८ महापुराण और १८ उपपुराण हैं। विष्णु पुराण में विस्तार से इस अद्वैतता पर प्रकाश डाला गया है। वह कहता है कि परमात्मा एक है, व्यापक है, निर्गुण और प्रकृति से परे है, उसका न जन्म होता है न वृद्धि होती है। संसार में भेदजनक जो ज्ञान है उसके नष्ट होते ही आत्मा और ब्रह्म का जो भेद दिखाता है, जो कि वास्तव में है नहीं, अपने आप ध्वस्त हो जाता है। इन दो पक्षों से हम अपने आशय की पुष्टि कर सकते हैं—

एको व्यापी समः शुद्धः निर्गुणः प्रकृतेः परः ।
जन्मवृद्ध्यादिरहित आत्मा सर्वगतोऽध्ययः ॥
विभेदजनके ज्ञाने नाशमात्यन्तिकं गते ।
आत्मनो ब्रह्मणो भेदमसन्तं कः करिष्यति ॥

गरुड़ पुराण में भी निम्नलिखित पक्षों द्वारा आशय के रूप में एक ही परमात्मा की सत्ता स्वीकार की गई। उसमें कहा गया है कि जिस प्रकार अंधकार के दोष से रस्सी का ज्ञान नहीं होता है, उसी प्रकार भ्रान्ति के दोष से आत्मा के दर्शन नहीं होते। उसके दर्शन के श्रवण, मनन और ध्यान ये साधन हैं। इनके द्वारा अद्वैत का ज्ञान होते ही मुक्ति हो जाती है।

यथान्धकारदोषेण रज्जुस्त्वयङ् न दृश्यते ।
तथा संमोहदोषेण चात्मा सम्यङ् न दृश्यते ॥
श्रवणं मननं ध्यानं ज्ञानानां चैव साधनम् ।
एकेन जन्मना ज्ञानान्मुक्तिर्न द्वैतभाविनाम् ॥

इसी आशय को नारदीय पुराण में माया का विवेचन करते हुए कहा गया है कि माया न सत् है न असत् है और न दोनों है। उसका विवेचन नहीं किया जा सकता है। वही भेद बुद्धि को पैदा करनेवाली है। उसके नाश होने पर निर्मल ब्रह्म का ज्ञान हो सकता है।

नासद्रूपा न सद्रूपा माया नैवोभयात्मिका ।
अनिर्वाच्या ततो ज्ञेया भेदबुद्धिप्रवाधिनी ॥
मायैवाज्ञानभेदेन बुध्यते मुनिसत्तम ।
अज्ञानं नाशयेद्योगी योगेन मुनिसत्तम ।
तन्नाशे निर्मलं ब्रह्म प्रकाशयति पंडितः ॥

कूर्म पुराण में भी परमात्मा के अतिरिक्त संसार के अस्तित्व को भ्रामक बताया गया है। पद्म पुराण में कहा गया है कि वह इंद्रियों से अतीत है, स्वप्रकाश है, मन से भी दूर है और बुद्धि भी वहाँ तक नहीं पहुँच सकती—

अतीन्द्रियमिन्द्रियेभ्यस्तत्स्वप्रकाशकमात्मवृक् ।
अविषयं मनोदूरं बुद्धेरपि न गोचरम् ॥

शिव पुराण में स्पष्ट घोषणा की गई है कि संसार का जो रूप है वह व्यावहारिक कल्पना है, वास्तविक नहीं है। वस्तुतः अद्वैत ब्रह्म ही सब कुछ है इसके अतिरिक्त कुछ नहीं है। यह

माया का वैभव है कि सब कुछ नहीं होते हुए भी यहाँ सब कुछ प्रतिभासित हो रहा है। वास्तव में अद्वैत ही सत्य है, उसके अतिरिक्त असत्य है। यह संसार अज्ञान मूलक है और आत्मा के तत्त्व के विज्ञान से इसका नाश हो जाता है—

अवधारदुशा मायाकल्पना नैव वस्तुतः ।
वस्तुतः परमाद्वैतं ब्रह्मैवास्ति न चेतर्त् ॥
मायारूपतया साक्षाद् ब्रह्मैव प्रतिभासते ।
जगज्जीवाविरूपेणाप्यहो वैवस्य वैभवम् ॥
सत्यमेव सदाद्वैतमसत्यं द्वैतमास्तिकाः ।

शिव गीता में कहा गया है कि मनुष्य कर्म से, अनुष्ठानों से, दान से या तप से मोक्ष प्राप्त नहीं कर सकता, अपितु केवल ज्ञान से मोक्ष प्राप्त कर सकता है। यह ज्ञान अद्वैत द्वारा समर्थित ज्ञान है।

मार्कण्डेय पुराण में कहा गया है कि जैसे पानी पानी में मिलते ही उसमें समा जाता है, उसी तरह यह आत्मा भी परमात्मा में समा जाता है।

न कर्मणामनुष्ठानेन न दानेन तपसापि वा ।
केवल्यं लभते मर्त्यः किन्तु ज्ञानेन केवलम् ॥ (शिवगीता)
यथाजलं जलेनैक्यं निक्षिप्तमुपगच्छति ।
तथात्मा साम्यमभ्येति योगिनः परमात्मनि ॥

यही आशय ईश्वर गीता में भी स्पष्ट किया गया है।

वायु पुराण में युक्तिपूर्वक यह सिद्ध किया गया है कि संसार में सब कुछ ब्रह्म ही है। यह उसके नहीं जानने के कारण ही है कि संसार दिखाई दे रहा है। उसके ज्ञान के अनन्तर संसार में अस्तित्व नहीं रह जाता—

“सर्वं ब्रह्मैव नानात्वं नास्तीति निगमा जगुः ।
यदज्ञानाज्जगद्भाति, यस्मिञ्जाते जगन्नहि ॥”

देवी भागवत में भी इसी ज्ञान और अज्ञान को विद्या और अविद्या के नाम से संबोधित कर ऊपर लिखे हुए आशय की पुष्टि की गई है।

अविद्येयं महाभाग विद्याधैतद्विवर्तनम् ।
विद्याविद्ये च विज्ञेये सर्वदेव विचक्षणः ॥

अज्ञानमेव मूलं स्यात्ततः कामस्ततः क्रिया ।

तस्मादज्ञाननाशाय यतेत नियतं नरः ॥

भागवत तो अद्वैत का एक भांडागार है। उसमें स्थान-स्थान पर अद्वैतता और उसकी विभुता पर मर्मस्पर्शी प्रसंग हैं। ध्रुव इस अद्वैतता का प्रतिपादन करते हुए कहता है कि भगवान् तुम एक ही हो जो सारे संसार में अनेक रूपों में माया के द्वारा प्रतिभासित हो रहे हो—

एकस्त्वमेव भगवन्निदमात्मशक्त्या, मायाख्यदोऽगुणया महबाद्यशेषम् ।
सृष्ट्वा नुविश्य पुरुषस्तवसद्गुणेषु नानेव वारुषु विभावमुवद्विभासि ॥

प्रह्लाद भी इस आशय को पुष्ट करते हुए भगवान् की एकता और संसार को उसकी माया की देन सिद्ध करता हुआ निम्न शब्दों में उसकी प्रार्थना करता है—

एकस्त्वमेव जगदेतमुष्य यस्वमाद्यन्तयोः पृथगवस्यसि मध्यतश्च ।
सृष्ट्वा गुणव्यतिकरं निजमाययेवं नानेव तैरवसितस्तदनुप्रविष्टः ॥

१४ वें अध्याय में तो अद्वैत के तथ्यों का एक प्रकार से भंडार भरा हुआ है, जिनमें से कुछ मनोहर पद्य यहाँ प्रस्तुत किए जा रहे हैं—

तस्मादिवं जगदशेषमस्तत्स्वरूपं स्वप्नाभमस्त घिश्रणं पुरुषुःखदुःखम् ।
त्वय्येव नित्यसुखबोधतनावनन्ते, मायात उद्यदपि यत् सदिवावभाति ॥
आत्मानमेवात्मतया विजानतां तेनैव जातं निखिलं प्रपंचितम् ।
ज्ञानेन भूयोऽपि च तत्प्रलीयते रज्ज्वामहेर्भोगभवाभवो यथा ॥

परीक्षित को अन्तिम उपदेश देते हुए भगवान् शुक ने कहा है कि अपने आपको पर ब्रह्म का स्वरूप समझते हुए तक्षक (साँप) को डसते हुए भी निश्चिन्त रह सकोगे, क्योंकि अद्वैत के इस ज्ञान से तुम में, परमात्मा में शरीर में और विश्व में कोई नहीं रहेगा। यह अद्वैत सिद्धान्त की एक अन्तिम सीढ़ी है, जिसके आश्रय ने परीक्षित को महान बल दिया था—

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।
एवं समीक्ष्य आत्मानमात्मन्याषाय निष्कले ।
वशन्तं तक्षकं पादे लेलिहानं विषाननैः ।
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥

आगमों में भी बहुत ही सुन्दर रूप से अद्वैत के सिद्धान्तों का प्रतिपादन किया गया है। शिव आगम में कहा गया है कि संसार समुद्र में डूबे हुए शरणार्थी प्राणियों के लिए, आत्मज्ञान से अतिरिक्त

दूसरा कोई शरण देनेवाला नहीं है। जिस प्रकार पानी-पानी में, दूध-दूध में और घी-घी में अभिन्न होकर समा जाता है, उसी प्रकार आत्मा भी परमात्मा में समा जाता है। इन दोनों पक्षों में आत्म ज्ञान और आत्मा परमात्मा की एकता का निश्चय हो जाता है—

संसारार्णवमग्नानां भूतानां शरणाधिनाम् ।
नान्यः शरणदः कश्चिद्वात्मज्ञानादुते क्वचित् ॥
यथा जलं जले क्षिप्तं क्षीरे क्षीरं घृतं घृतम् ।
अविशेषं भवेत्तद्वत्मापि परमात्मनि ॥

कुलचूड़ामणितंत्रं

शाक्त आगमों में भी ये तथ्य इन्हीं रूपों में प्रस्तुत किए गये हैं। देवी शिव से कहती है कि सारा संसार शिव शक्तिमय है। देवेश आप ही सब कुछ हैं और आपके और शक्ति के योग से ही सृष्टि की कल्पना होती है—

तवा त्वमेव सर्वत्र सर्वत्राहं महेश्वर ।
सर्वं त्वमेव देवेश सर्वत्राहं सनातन ॥
शिवशक्तिसमायोगात् जायते सृष्टिकल्पना ।

महानिर्वाण तंत्र में मुक्ति के उपायों को प्रदर्शित करते हुए कहा गया है कि सारा संसार माया से कल्पित है, केवल एक परब्रह्मा ही सत्य है जो उसको जानता है। वही बन्धन से मुक्त हो सकता है।

ब्रह्मादितृणपर्यन्तं मायया कल्पितं जगत् ।
सत्यमेकं परं ब्रह्म विदित्वैवं सुखी भवेत् ॥
विहाय नामरूपाणि नित्ये ब्रह्मणि निश्चले ।
परिनिश्चिततत्त्वो यः स मुक्तः कर्मबन्धनात् ।

न केवल आगम और तन्त्र ग्रन्थों में ही अपितु द्रविड व अन्य विभिन्न भाषाओं के ग्रन्थों में भी

अद्वैत को ही महान् आश्रय के रूप में स्वीकार किया गया है। यदि हम यह भी कहें तो कोई अत्युक्ति नहीं होगी कि सारे शास्त्रों ने अपनी आधार भूमि के रूप में अद्वैत के सिद्धान्तों को शिरोधार्य किया है। इसके लिए जितना प्रतिपादन किया जाय, वह थोड़ा है।

प्रस्तुत ग्रंथ कोष का संकलन इसी महत्त्व से अनुप्राणित होकर किया गया है। आज भी अद्वैत और उसके सिद्धान्त संसार के लाखों लोगों के लिए शान्ति और संतोष के आधार हैं। यदि इनका अधिक-से-अधिक प्रचार किया जाय तो हम संसार का महान् उपकार कर सकते हैं। विशेषकर बीसवीं शताब्दी के इस संक्रमण काल में जब कि चारों ओर अशांति का साम्राज्य है ऐसे सिद्धान्तों का प्रचार और भी अधिक आवश्यक है। प्रस्तुत ग्रन्थ कोष केवल इस दिशा में एक छोटा-सा प्रयत्न है। यह उन जिज्ञासुओं के लिए मार्गदर्शक होगा जो इस समुद्र में मंथन करना चाहते हैं।

वास्तव में महान् उपकार के लिए सारा संसार भगवान् शंकराचार्य का ऋणी है। उनक मठ आज भी सारे देश में शान्ति और ज्ञान के रूप में ज्योति फैला रहे हैं। यह भारतवर्ष का गौरव है कि उसने यह एक अमूल्य चीज संसार को दी और भगवान् शंकराचार्य जैसे अवतार इस देश में हुए। आज भी संसार के सामने भारत का मस्तक ऊँचा है तो उसका सबसे बड़ा काष्ण अद्वैत है। जिस तत्त्व के आधार पर भारतवर्ष को विश्व का गुरु कहलाने का गौरव मिला था, वह तत्त्व यही है। यह हमारा फिर भी सौभाग्य है कि जगद्गुरु श्री कांची-काम-कोटि श्रीशंकराचार्यजी महाराज आज भी इस देश के उस प्राचीन गौरव की रक्षा कर रहे हैं और अद्वैत के इस महत्त्व को संसार के सामने रख रहे हैं। यह ग्रन्थ कोष भी उन्हीं का एक आशीर्वाद है, जिसका प्रकाशन उनके आदेश से देववाणीपरिषद्, कलकत्ता, ने किया है। परिषद् जगद्गुरु महाराज के इस अनुग्रह से अत्यंत कृतज्ञ है और आशा करती है कि उनके आशीर्वाद से इस क्षेत्र में और भी अधिक काम करके संसार के इस अशांत वातावरण में लोगों को वह शान्ति प्रदान करेगी।

कलकत्ता विश्वविद्यालय, कलकत्ता ।

—पट्टाभिराम शास्त्री

१५ जून, १९५८ ई०



श्रीगुरुभ्यो नमः

१. ओं नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशऋषिभ्यो नमो गुरुभ्यः ।
(Sri Sankarācharya—Brhadaranyakopanisad Bhasya)
२. विद्यासंगतिश्च प्राण्यनुग्रहाय भवति नौरिव नदीं तितीर्षीः ।
(Sri Sankarācharya's Upadesa Sahasri).

These utterances of Sri Sankarācharya emphasize the need to pay homage to those great luminaries of hoary antiquity, the *Brahma Vidyacharyas*, who, through their illimitable grace, have handed down the torch of Brahma Vidya through the ages, through a long line of earnest Acharyas, to humanity.

No better form of worship can ever be offered to these *Brahma Vidyacharyas* than a contemplative remembrance of them all, and of all the incalculable blessings they have bestowed on us in the shape of their immense contributions to the cause of the dissemination of Brahma Jnana.

As has been pointed out in the Introduction, homage is paid to *Gurus*, *Paramagurus*, *Paramesthi Gurus*, *Parapara Gurus* and to all the *Brahma Vidyacharyas* who are justly accorded an honoured place in the fifth *Sthana* of the *Guru Panchaka* in the Vyasa Puja Mandala. Such homage is rendered to them so that their grace (अनुग्रह) may enable us to realise the Highest Truth in the form of *Advitiya Brahma Jnana*.

प्राण्यनुग्रहाय भवति । (Vide Supra)

It is primarily with a view to secure their lasting *Anugraha* that this humble work has been attempted.

१. 'यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।
व्याख्याताः सर्ववेदान्ताः तान्नित्यं प्रणमाम्यहम् ॥
(Sri Sankara's Taittiriya Bhasya.)
२. अस्याश्च ब्रह्मविद्यासंप्रदायकर्तृपारंपर्यलक्षणं
सम्ब्रमादावेवाह स्वयमेव स्तुत्यर्थम् ।
(Sri Sankara—Mundakopanisad Bhasya)
३. सम्प्राप्ता ब्रह्मविद्या सा येभ्यो ब्रह्मवादिभ्यः ।
पारंपर्यक्रमेण सम्प्राप्ता तेभ्यो नमः परमऋषिभ्यः ।
(Ibid)
४. परमर्षिभ्यः ब्रह्मविद्यासम्प्रदायकर्तृभ्यः ॥
(Sri Sankara—Prasnopanisad Bhasya)
५. तद्वारेण प्रजापतये । . . इत्येवं श्रुत्यर्थसम्प्रदायपरंपरया आगतं मुनिप-
द्विज्ञानं मद्यापि विद्वत्सु अवगम्यते ।
(Sri Sankara—Chhandogyaopanisad Bhasya)
६. सम्प्रदायमनुसरद्भिः ।
(Sri Sankara's Chhandogyaopanisad Bhasya)
७. तथा च सम्प्रदायविदो विदुः ।
(Sri Sankara Brahma Sutra Bhasya, I-4-14.)
८. अत्रोक्तं वेदान्तार्थं सम्प्रदायविद्भिः राचार्यैः
(Ibid. II-1-9).
९. तत्सम्प्रदायिभिरीरितम्
(Sri Sankara's Tattvopadesa Prakarana)





श्री गुरुभ्यो नमः

ADVAITA GRANTHA KOŚA

INTRODUCTION

Part I

ADVAITA IN THE VEDAS, SMṚTIS, PURĀṆAS ETC.

(वेदस्मृति-पुराणेष्वाहृतभाषः)

नारायणं पद्ममुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरञ्च ।
व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥
श्रीशंकराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यम् ।
तं तोटकं वातिककारमन्यानस्मद्गुरुस्तन्ततमानतोऽस्मि ॥
श्रीं नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो वंशश्रुतिभ्यो नमो गुरुभ्यः ।
सर्वोपप्लवरहितः प्रज्ञानघनः प्रत्यगर्थो ब्रह्मैवाहमस्मि ॥

(a) Vyāsa Pūjā (व्यासपूजा), worship of Brahma-vidyācāryas (ब्रह्मविद्याचार्याः)

Śrī Śaṅkarācārya, in the beginning of the Bṛhadāraṇyaka Bhāṣya pays homage to the Brahmanavidyāsampradāya Ācāryas, beginning with Brahma. He thus sets an example to all that before beginning the study of Śāstric works we should pay respect to all the Ācāryas who have bequeathed the Śāstras to us. Following the example set up by Śrī Śaṅkarācārya, it has been the time-honoured practice that before beginning the study of Śrī Śaṅkarācārya's Bhāṣyas, Śānti Mantras should be recited. These Śānti Mantras are a collection of ten Mantras each ending with "Śānti or Universal peace" culled from the various Upaniṣads. After reciting the Śānti Mantras, it is customary to recite the Dakṣiṇāmūrti Aṣṭaka and do prostration to Śrī Dakṣiṇāmūrti and also to the hierarchy of Gurūs right from Śrī Nārāyaṇa down to our own Ācārya. In this Guruparamparā we find that from Nārāyaṇa to Śuka, the paramparā is from father to son. From Gauḍapāda, the disciple of Śuka begins the Sannyāsa paramparā. Gauḍapāda's disciple was Govinda Bhagavat-pāda

and Śrī Śaṅkarācārya was the disciple of Śrī Govinda Bhagavat-pāda. Padmapāda, Hastāmālaka, Toṭaka and Sureśvarācārya were Śrī Śaṅkarācārya's disciples.

The Pūrṇimā (full-moon day) in the month of Āṣāḍha is called Guru Pūrṇimā. On that day, the Sannyāsins of the Advaita school perform a pūjā called Vyāsa Pūjā. Though it is called Vyāsa Pūjā, it is, as a matter of fact, the worship of all the Brahma-vidyācāryas. On the Pūrṇimā of the month of Śrāvaṇa the twice-born perform what is called Upākarma, before resuming the study of the Vedas. On that day, they offer worship to Ṛṣis who were the seers of the Vedas (ऋषयो मन्त्रद्रष्टारः) or to whom the Vedas were revealed. The study of the Vedas is thereafter taken up. Similarly the Sannyāsins perform the worship of the Brahma-vidyācāryas on the Vyāsa Pūjā day before commencing Brahmavivāra, during the Cāturmāsya. The Nārada-parivṛjakopaniṣad which codifies the conduct of the Sannyāsins, lays down that Sannyāsins must be moving from place to place, that they can stay in a village for one day only and that they can stay in a town (nagara) for five days only. This is so because, if they continue to stay in a place for more than five days they are likely to entangle themselves with the dealings of the people around them.

एकरात्रं वसेद् ग्रामे नगरे पञ्चरात्रकम् ।
सर्वान्योऽप्यत्र वर्षासु मासांश्च चतुरो वसेत् ॥
द्विरात्रं न वसेद् ग्रामे भिक्षुर्यदि वसेत्तदा ।
रागादयः प्रसज्येरन् तेनासी नारकी भवेत् ॥
पर्यटन्कीटवद्भूमौ वर्षास्वेकत्र संवसेत् ।

The exception, however, to this rule is that during the rainy season,

they must halt at one place for a period of four months. This period is called Cāturmasya. If during the rainy season they move from place to place, they may cause injury to the many insects and worms that breed and move about on the ground during that season. But, since Saṁnyāsins have taken the vow of non-injury to all creatures (अहिंसा) they should refrain from causing harm to any being. Further, while moving from place to place Saṁnyāsins cannot have any time for Brahmavīcāra. During these four months they can stay at one place in the company of other Saṁnyāsins, preferably their Gurus or elders and engage themselves in Brahmavīcāra, clearing their doubts with their help. During all the other seasons they should travel alone, unattended. In this connection, attention is drawn to the Śrī Bhāgavata (first Skandha, fifth Adhyāya) where Śrī Nārada relates to Śrī Vyāsa how in his previous birth he had been rendering services to Yogins who were staying at a certain place during the rainy season, how they had allowed him to partake of the remnants of their food which cleansed him of all his sins and how when they were departing from that place after four months (rainy and autumn seasons) they had initiated him into divine knowledge.

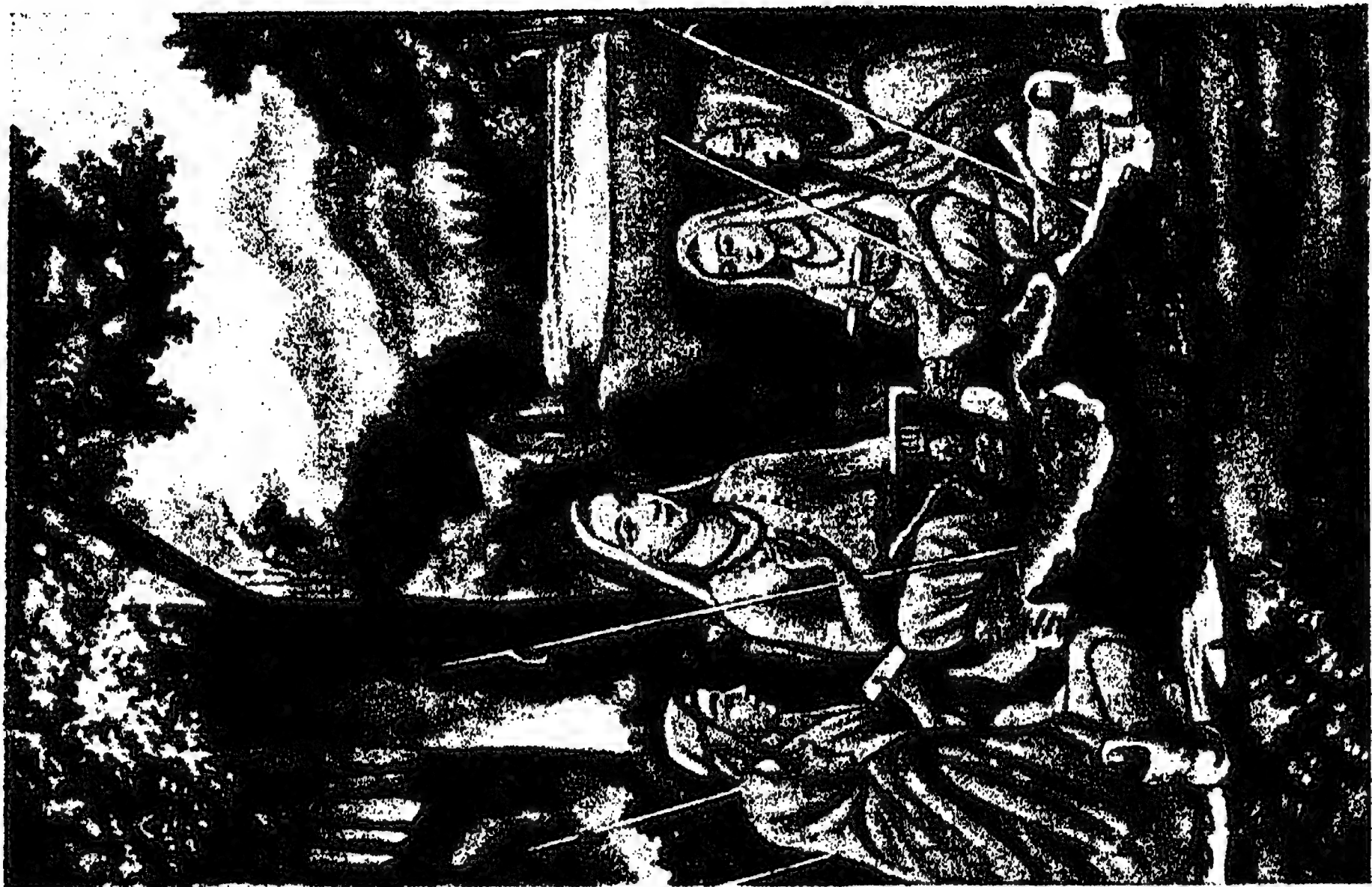
Before thus engaging themselves in Brahmavīcāra Saṁnyāsins perform Vyasa Puja as indicated. In the course of this Puja of Brahmavidyācāryas, worship is offered to six sets of Ācāryas, each set consisting of five Ācāryas. These six sets are respectively (1) Kṛṣṇa Pañcaka consisting of Śrī Kṛṣṇa and his four Vyūhas i. e. Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, Śrī Kṛṣṇa being placed in the centre and the others set to the east, south, west and north of Kṛṣṇa; (2) Saṅkādī Pañcaka consisting of Saṅka, Saṅkādāna, Saṅkāsujāta, Saṅkātaṇa, and Saṅkākūṇāra, Saṅka being placed in the centre and the other four, as stated before to the east, south, west and north of Saṅka; (3) Vyāsa Pañcaka consisting of Vyāsa, Sumantu, Jaimini, Vaiśampāyana, and Paila, Vyāsa being placed in the centre, and the other four in the four quarters; (4) Śaṅkarācārya Pañcaka, consisting of Śrī Śaṅkarācārya, Śrī Padmapādācārya (पद्मपादार्च्यः), Śrī Hastanālakācārya (हस्तनालार्च्यः), Śrī Totakācārya (तोटकार्च्यः), and Śrī Sureśvarācārya (सुरेश्वरार्च्यः), Śrī Śaṅkarācārya being placed at the centre and the other four in the four directions; (5) Draviḍācārya Pañcaka, consisting of Draviḍācārya, Gaudapādā-

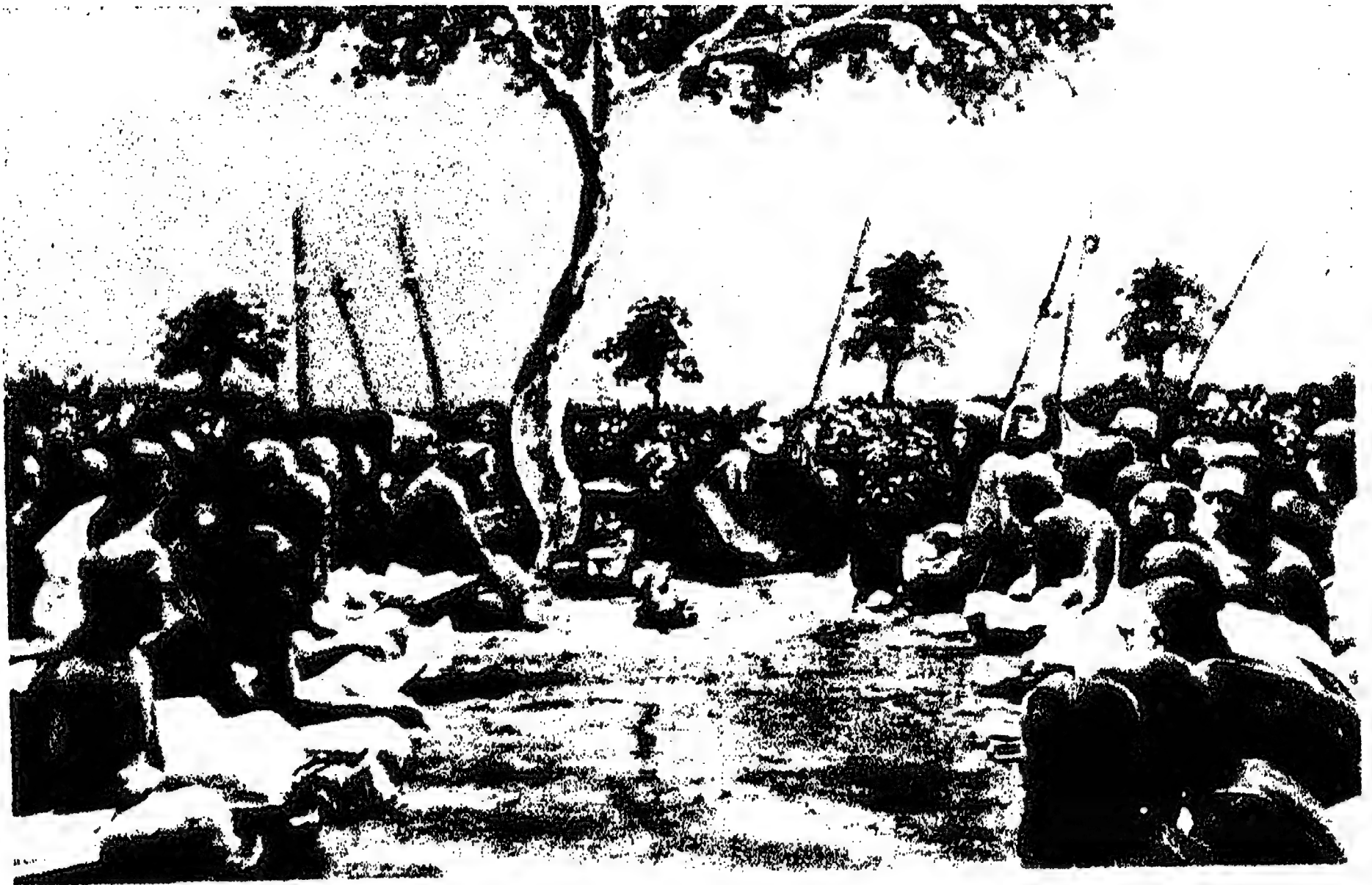
cārya, Govindabhagavatpādācārya, Saṅkṣepa Śaṅkarācārya, and Vivaraṇācārya, Draviḍācārya being placed in the centre, and the other four in the four directions; and (6) Guru Pañcaka, consisting of Guru, Paroma Guru, Parameṣṭhi Guru, Parāpara Guru, the Guru being placed in the centre and the other four in the four directions mentioned above. Of these six Pañcakas, it should be seen that in the Vyasa Pañcaka, Śaṅkarācārya Pañcaka and Guru Pañcaka, the Guru is worshipped at the centre, whereas in the other Pañcakas i. e. Kṛṣṇa Pañcaka, Saṅkādī Pañcaka and Draviḍācārya Pañcaka, it is the important one among them that is worshipped at the centre. Draviḍācārya is worshipped at the centre of the Draviḍācārya Pañcaka because he is regarded as the most important in that pentad, probably belonging to a period anterior to the others in the Pañcaka. The order of seniority in this Pañcaka is Draviḍācārya, Gaudapādācārya, Govindabhagavatpādācārya, Saṅkṣepa Śaṅkarācārya and Vivaraṇācārya. Of these Draviḍācārya, Gaudapādācārya and Govindabhagavatpādācārya belonged to a period earlier than that of Śrī Śaṅkarācārya and Saṅkṣepa Śaṅkarācārya and Vivaraṇācārya to a period posterior to Śrī Śaṅkarācārya. All these have written volumes on Advaita Philosophy. Of the Ācāryas who are known to us as having been authors of Advaitic Sāstric works prior to Śrī Śaṅkarācārya, in addition to the authors above mentioned, namely Draviḍācārya, Gaudapādācārya and Govindabhagavatpādācārya, we have the names of two other authors namely, Brahmanāndi and Ācārya Sundarapaṇḍya. We shall deal with them separately in detail in a subsequent section. The works on Advaita Philosophy by these Ācāryas and their successors merely expound Advaitic ideas that are profusely found in the Vedas, the Āgamaś, the Itihāsaś, the Purāṇas, etc. Some of these ancient sources are considered below.

(b) THE VEDAS (वेदाः)

The Vedas are four in number, the R̥g Veda, the Yajur Veda, the Sāma Veda and the Ātharvaṇa Veda. The Yajur Veda is again divided into the Śukla and the Kṛṣṇa Yajurvedas. Each Veda consists of two main divisions, the Karma Kāṇḍa and Jñāna Kāṇḍa. The Karma Kāṇḍa is intended to ensure Cittaśuddhi or to lead the soul after the death of the mortal body to Puṇyaloka through the discipline of the Yajñas enjoined







therein. The Jñāna Kūṇḍa, on the other hand, is intended to bring about the realisation of the identity of the individual soul with the Supreme Ātman through Śravaṇa (hearing), Manana (Contemplation) and Nididhyāsana (concentration). Each of the Vedas is further sub-divided into Śākhās, the Ṛg Veda has 21 Śākhās, the Śukla Yajurveda has 15 Śākhās, the Kṛṣṇa Yajurveda 86 Śākhās, the Sāma Veda 1000 Śākhās and Ātharvaṇa Veda 9 Śākhās. Each Śākhā has an Upaniṣad. In the Ṛg Veda we have the Aitareya Upaniṣad pertaining to that Śākhā, in the Śukla Yajurveda we have got the Iśavāsya and Bṛhadāraṇyaka Upaniṣads, in the Kṛṣṇa Yajurveda we have got the Taittirīya and Kaṭha Upaniṣads belonging to the Taittirīya Śākhā. In the Sāmaveda we have got the Chāndogya Upaniṣad belonging to the Chāndoga Śākhā, and the Kenopaniṣad, belonging to the Talavakūra Śākhā ; and finally in the Ātharvaṇa Veda we have got the Praśna, the Muṇḍaka, and the Māṇḍūkya Upaniṣads. Besides these, there are other Upaniṣads belonging to one or the other Śākhās of the Vedas.

In the Ṛgveda Mantras, (Maṇḍalam 4, Suktam 26) Ṛṣi Vāmadeva, who had realised Brahman even in his pre-natal state, exclaims rapturously :—

I am Manu, the thinker of all, the Prajāpati ; I am Sūrya the director of all, the Savitā ; I am Vipra, the wise one ; I am Kakṣivān the son of Dīrghatamas ; I exalt (by my eminence) Ṛṣi Kutsa, the son of Arjuni ; I am the farsighted Kavi, Uśana by name. O ! Ye men, see me as all that is.

Thus Vāmadeva says ; “From a transcendental point of view I am the entirety of men and things. You too (should) realise your nature thus.”

Vāmadeva continued :

I gave the earth to Ārya (Manu). To the sacrificer who offered the oblation, I gave water in the form of rain for the growth of vegetation. Making a great noise, I led the waters to various places. Fire and other gods observe my decrees.

Similarly in Maṇḍala 10, Sūkta 125, the lady Vāk (daughter of Ambhṛpa) who had knowledge of Brahman, realising her identity with Brahman who is Sat, Cit, and Ānanda, declares her own greatness

and rejoices in her enlightenment as being of the form of the entire cosmos and as being its substratum and says :

1. “I, who am Brahman, the cause of the world, move about in the form of the eleven Rudras. I go about in the form of each of the Vasus. As Brahman, I support (am the substratum of) both Mitra and Varuṇa. I support (am the substratum of) the two Aśvins also. (In me the whole world is seen superimposed as silver is on the nacre. It is māyā that is in the form of the world. By such māyā, is the projection of all this from Brahman that is unattached.)

2. I support the Soma crushed in the sacrifice (or I support the God Soma who is the vanquisher of enemies, and shines in the sky). I support Tvaṣṭā, Pūṣan and the Sun. To the sacrificer who crushes the Soma, who propitiates the gods with the oblation, I bestow the fruits of sacrifice.

(Thus is established the fact that Brahman is the giver of the fruits of sacrifice).

3. Whoever eats food does so by the power to eat which is Myself. Whoever sees, whoever breathes, does so only through Myself. Whoever hears what is said also does so through My power. Those who do not know Me as immanent in all things, decline and die, being caught up in Saṁsāra.

Oh friend ! hear what I have to say, which is to be attained through faith and effort. I shall instruct you in this, which is of the nature of Brahman.

4. I utter this, which is of the nature of Brahman. This has been known to Indra and the other devas and to men. I, who am of the nature of this Brahman, exalt that man whom I wish to protect, make him superior to all. I make him Brahmā, the creator ; I make him a Ṛṣi endowed with supersensuous perception ; I endow him with excellent wisdom.

5. I am the īśvarī (exercising lordship over the entire universe). I am She who showers the worshippers with Wealth. I am She who, realising Brahman as Myself, has intuitive knowledge (perception) of Brahman. Hence I am the chief of those who must be sacrificed to. It is I alone, who has entered into the manifold of the world, that, in diverse places, the devas affirm by their actions. (As I exist as everything, in effect whatever is done is only by Myself).

The 'Yajurveda' consists of 101 Śākhās. In each of these we have got the Śatarudriyam (शनर्द्रायम्). In this Śatarudriyam, Rudra is extolled as being every thing in the Universe, animate and inanimate. There is nothing else other than Him. He is the tree (The Vṛkṣa). He is even the Śvā (श्वा, dog) and the Śvapati (श्वपति—Lord of dogs). He is the cloud. He is the horse and the Lord of the horses. Thus Śatarudriyam teaches that whatever exists is Śrī Rudra (Brahman). All the three Vedas, the Ṛg, Yajus, and the Sāma Vedas contain the Puruṣasukta wherein it is said that all this (whatever appears) is Puruṣa (पुरुष). In the Sāmaveda we have got Kalasukta (कालसूदन) which says that Brahma is the sacrificer, the sacrifice, the Vedas that are chanted in the course of the sacrifice, the Adhvaryu, the Havis, Sruva, the sacred ground whereon the sacrifice is performed and the Truth underlying the sacrifice i. e. everything is Brahman. The same idea as conveyed by the Mahātākyas and the Vākya "Sarvam khalvidam brahma". (सर्वं खल्विदं ब्रह्म)

The ten Upaniṣads (Īśa, Kena, Katha, Praśna, Muṇḍa, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, and Bṛhadāraṇyaka), the Bhagavad-Gītā and the Brahmasūtras are very well-known to all students of Vedānta as the Prasthāna Traya. We are not, therefore, making references to these in detail. The identity of the soul with the Paramātmā, expressed in the Ṛgyedopaniṣad (Aitareya) and expounded in the opening chapters of the Bhagavad-Gītā permeates all the Upaniṣads, Smṛtis, Śāstras, Sūtras, and all the works of those saintly writers who were inspired by a genuine intention to help humanity to realize eternal values.

In the first khanda of the Aitareyopaniṣad (ऐतरेयोपनिषत्), the question is raised "Who am I" ? Then in the fifth khanda we read "We concentrate upon (are in search of) 'Who is the Ātmā that performs the different functions in the body ?' It is then answered that these are only the various names of Jñāna i. e. (Knowledge). "This which is known as the heart, the mind, consciousness, discrimination, wisdom, reason, perception, steadiness, thought, acuteness, quickness, memory, volition, decision, strength, desire and control, all these are indeed the names and modes of CONSCIOUSNESS (Knowledge). (प्रज्ञानं ब्रह्म)

This Brahma, this Indra, this Creator of all these gods, these five great elements, earth, air, ether, water, fire, and all these small creatures, these others, the seeds of creation and the egg-born, the womb-born, the sweat-

born, the sprout-born, horses, cows, men, elephants and whatever else that breathes and moves and flies, and whatever is immovable, all this is guided by and is supported by Consciousness ; the Universe has Consciousness (knowledge) for its guide; Consciousness (knowledge) is the basis; Consciousness is Brahman (प्रज्ञानं ब्रह्म).

The idea expressed in this Upaniṣad is the same as that indicated to Arjuna (अर्जुन) by Śrī Kṛṣṇa (कृष्ण) in the beginning of the Bhagavad-Gītā. Arjuna was much worried at the thought of being obliged to kill his own kith and kin in the war and hence stubbornly refused to fight.

“एवजनं हि कथं हत्वा मुञ्चिनः स्याम माधव ।”

How can we be happy after having killed all our kith and kin ? How can I kill in war Bhīṣma (भीष्म) and Droṇa (द्रोण) who deserve worship from me ?

“कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रनियोत्स्यामि पूजाह्वयिमुदन ॥”

I do not know what to do. Please instruct me as to what is good for me. “यच्छृद्दयस्याग्निश्चितं ब्रूहि तन्मे” In reply to this, Śrī Kṛṣṇa expounds to Arjuna that He by whom all this is pervaded cannot be destroyed ; He is eternal, unmoving and unchanging. He is neither killed nor kills.

“अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।”

“नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ।”

“नायं हन्ति न हन्यते”

“So you need not feel sorry that you have to kill your kin.” Arjuna feels sorry because he has to kill so many persons who are his blood-relations. But Śrī Kṛṣṇa says that the All-Pervading one cannot be killed. How is Arjuna's difficulty overcome by this reply ? Here we have to understand that by saying that the All-Pervading, Unchanging, and Unmoving One is not, and cannot be, destroyed. Śrī Kṛṣṇa implies that the souls of Bhīṣma, Droṇa and all others are in reality identical with the All-Pervading, Unmoving, Unchanging, Eternal, Supreme Paramātmā.

Passages containing Advaitic ideas are found in the following Upaniṣads also :

KAUŚITAKIBRĀHMAṆOPANIṢAD (R̥gveda) (कौषीतकी)

III. 9. This is the protector of the worlds, the Lord of the worlds, the Lord of all. That should be realised as 'one's Self.'

ĀTMABODHOPANIṢAD (R̥gveda) (आत्मबोध)

II. 1½. All my delusion has vanished. I am the pure intelligence, peerless. All my egoism has disappeared. I am no longer conscious of the distinction of the world, God and Self (Jiva). I am the Supreme Inner Self without difference. I am above all injunctions or prohibitions.

6. I am One (only) ; I am the unlimited ; I am the Released Self only without any defect (limitation) ; I have no parts ; I am unborn ; I am the essence of pure existence.

14. As the Non-dual Bliss, I am expanded as the three worlds. All creatures from Brahmā to a worm are (only) appearances to me.

NĀDABINDUPANIṢAD (R̥gveda) (नादबिन्दु)

25. How can what is super-imposed have an origin ? and, when it has not Originated, how can it exist ?

26. When, on the understanding of the substratum of the super-imposition, the world has vanished into nothingness, where can residual (prārabdha) Karma remain, since the body itself is part of the whole world ?

SARASVATĪBRAHMYOPANIṢAD (R̥gveda) (सरस्वतीब्रह्म)

7. May that Sarasvatī protect me who is of the nature of the truth of the meaning of Vedānta, who is the Supreme Goddess and who appears in the form of name and form.

10. May that Sarasvatī protect me who is extolled in the four Vedas, in the Vedāṅgās and Upāṅgās, who is Non-dual and who is the Śakti of Brahman.

22. May that Sarasvatī protect me who is realised by those who worship her with their vision turned inside, who is All-pervasive in the form of Intelligence.

25. May that Sarasvatī protect me who is differentiated in eight-fold forms by name, species etc. and who appears, being yet undifferentiated.

34. May that Sarasvatī who is meditated as the substratum of everything which has name and form, who is of the nature of Brahman and One only, protect me.

58. Existence, Intelligence, Bliss, Form and Name these are five factors. Of these the first three pertain to Brahman, the last two to the world.

59. Casting off the two, name and form, intent on what is of the nature of Existence, Knowledge and Bliss, let one ever remain in Samādhi either in one's heart or outside.

68. He who knows : "Jivatva and Īsatva are imagined in me, in reality they are not "is a (Mukta) released one. There is no doubt in this.

ADHYĀTMOPANIṢAD (Śukla Yajurveda) (अध्यात्म)

19. All things from Brahma to a blade of grass are unreal being (due to) limiting adjuncts. One should know (lit. see) one's own self remaining as the one and plenal beyond them.

21. By the removal of the false appearances superimposed on one's self, one is (known as) the Supreme Brahman which is plenal, non-dual and unchanging.

22. How can there arise (why this) sense of difference in the One Reality, which is changeless, formless and qualityless, the world which is an appearance and distortion ?

23. Ātman is a plenum of pure Intelligence like the ocean at the end of a Kalpa. It is devoid of the three-fold distinction of seer, seeing and object seen.

24. The cause of illusion disappears in it as darkness does in light. How can there be duality in the qualityless, non-dual Supreme Reality ?

64. Brahman is one only without a second, of the nature of Existence, and Intelligence, self-existent and pure, incapable of being spoken of as 'thus'. There is no plurality here.

NIRĀLAMBOPANIṢAD (Śukla Yajurveda) (निरालम्ब)

14. Jñāna is realisation of intuitional perception that in the manifold (of the world) there is nothing except Intelligence. This realisation arises as a result of control of the body and the sense organs, by service to

a preceptor who can instruct about reality, by receiving his instruction, by meditation and reflection on it. Then one realises that this intelligence is at once the knower, the known and knowing, that it is immanent in everything and that it is the same in all and is without distinction as pot, cloth etc.

Like the illusion of the snake in the coil of rope ajñāna is the imagination of differences like gods, inanimate things, human beings, trees, differences of sex, caste and status, and differences of bondage and release, limitation and plurality of selves on Brahman which is Non-dual, which inheres in everything and which is all.

35. Tapas is reduction to ashes of the germs of desire, purpose and attainment relating to everything from Brahman downwards by the fire of intuitive knowledge that Brahman alone is the reality and that the world is unreal.

39. The Yati goes about autonomous in his habit of distinctionless consciousness having realised 'I am Brahman only' - a realisation that arises from the experience of the meaning of the Śruti passages ; "That thou art ; All this is Brahman ; There is no plurality here, etc."

PAISGAĀLOPANIṢAD (Śukla Yajurveda) (पेङ्गल)

II. 13. It is possible to realise one's real nature by the method of de-imposing what has been super-imposed. Hence, one should investigate the nature of the world, of the self and of the Supreme Ātman. When the consciousness of the (distinctness of the) Jīva and of the world is sublated, there remains only the inmost Non-dual Brahman.

III. 2. Yājñavalkya said : One should meditate thus : "That thou art : Thou art that ; Thou art Brahman ; I am Brahman ;"

IV. 17. Then is established the Supreme Ātman free from limitations like water entering into (and becoming one with) water. This Paramatman is pure. It is known as the Supreme Lord. It is of the form of the Non-dual and is like the cloudless sky.

ADVAYATĀRAKOPANIṢAD (Śukla Yajurveda) (अद्वयतारक)

3. Knowing that (the distinctions of) Jīva and Īśvara are due to Māyā, rejecting all qualification as 'not this', 'not this', what remains, that is Non-dual Brahman.

MUKTIKOPANIṢAD (Śukla Yajurveda) (मुक्तिक)

I. ii. 6. Videhakanukti (Salvation after the fall of the body) is attainment of fullness (like that of the pot-enclosed space with the space outside on the destruction of the pot) after continuously practising hearing, meditating and reflecting (on the words of the teacher) and with the destruction of the three kinds of body (the gross, the subtle and the causal) by the wearing off of the residual Karma.

ŚĀṬYĀYANIYOPANIṢAD (Śukla Yajurveda) (शाठ्यायनीय)

24. If a man knows the Ātman with the consciousness 'I am it', then desiring what and for whom would one be subject to the travails of the body?

27. When all desires of the heart are abandoned then the mortal becomes Immortal and he enjoys (the bliss of) Brahman.

MAṆḌALABRĀHMAṆOPANIṢAD (Śukla Yajurveda) (मण्डलब्राह्मणम्)

6. Meditating 'I am Brahman' with the consciousness that all this is (not different from) Ātman, one is self-satisfied.

II. iii. 4. In Samadhi, there is the extinction of prapañca-consciousness in the witness-consciousness which is expansive and universal consequent on the destruction of the modifications of darkness.

III. i. 6. After that, by the Upadeśa of Tattvamasi, one attains realisation full of limitless bliss by the means of Tāraka-Yoga knowing, "I am the Paramātman only", "I am Thou only", and "Thou art I only".

ii. 1. He attains realisation by his mind immersed in the fullness of Brahman, attaining a state beyond the mind, renouncing the activity of all the senses, by the fruit of Kaivalya resulting from the abundance of merit acquired in many lives and having got rid of every trace of sorrow and blemish in the enjoyment of unlimited bliss.

AKṢYUPANIṢAD (Kṛṣṇa Yajurveda) (अक्षि)

II. 31. When knowledge of non-duality has become firm and when duality-consciousness has been stilled, those who (thus) have attained the fourth stage look upon the world as a dream.

SUKARAHASYOPANIṢAD (Kṛṣṇa Yajurveda) (शुकरहस्य)

42. This Jīva is subject to the limitation of the inner-organ (Antaḥkaraṇa-kāraṇopādhi). Īśvara is subject to the limitation of Māyā. When the limitation of antaḥkaraṇa and Māyā are got over (vanish) plenal intelligence alone remains.

SARVASĀROPANIṢAD (Kṛṣṇa Yajurveda) (सर्वसार)

12. What is designated by 'Thou' is spoken of the 'Inner Self' when there shines the Self as the Pure Intelligence which is Existence, Knowledge and Bliss Absolute, free from all limiting adjuncts, like the lump of gold devoid of its limiting appearances as bangles, crown etc. Brahman is Truth, Knowledge and Unlimited. True means what is indestructible. By indestructible is meant that which does not undergo destruction when the limitations of place, time and object are destroyed. Intelligence (consciousness) which is devoid of origination and destruction, which has no unfilled parts in itself is called knowledge. That all-pervasive intelligence envelops the entire universe beginning with Avyakta like clay pervading in all objects made of clay, like gold in all objects made of gold and like thread in all things woven out of thread. Bliss is of the nature of Blissful Intelligence. It is fullness of the ocean of Bliss. It is plenal joy.

13. What is designated as 'That' whose nature is Satyam, Jñānam and Ānandam (existence, knowledge and bliss absolute) which does not change with changes of place, time and object is spoken of as Paramātmā.

14. That which is subtle like space, and is pure, different from 'Thou' subject to limitation and from 'That' differentiated by limitation, which is existence only, is spoken of as Supreme Brahman.

SKANDOPANIṢAD (Kṛṣṇa Yajurveda) (स्कन्द)

3. I remain as the pure intelligence. I am unborn. What next? All the differentiated material world disappears like a dream.

6. Jīva is Śiva; Śiva is Jīva. That Jīva is only Śiva. When covered by chaff, it is paddy; when free from chaff it is rice.

7. Thus, when bound (by Karma), one is Jīva; upon the destruction of Karma, one is Śiva as ever. Bound by pāśa, one is Jīva, freed of pāśa one is Śiva as ever.

KAIVALYOPANIṢAD (Kṛṣṇa Yajurveda) (कैवल्य)

16. That which is Supreme Brahman, the Ātman of all, the great substratum of the world, which is subtler than the subtle and eternal. That thou art, Thou art That.

PANÇABRAHMOPANIṢAD (Kṛṣṇa Yajur Veda) (पञ्चब्रह्म)

35-39. By one lump of clay, O Gautama, everything of clay is known. By one head of iron, everything of iron is known. By one piece of steel everything of steel is known as of a nature non-different from it. By its non-difference from cause, the effect is (of the nature of) cause only. As cause, it is the truth; verily all talk of difference is a falsehood. That cause is one only; it is not dual, nor both non-dual and dual. Differentiation is always unreal.

Therefore cause is Eternal and One only. Here the cause is non-dual, the pure Intelligence only.

RUDRAHṚDAYOPNIṢAD (Kṛṣṇa Yajurveda) (रुद्रहृदय)

26-27. The Supreme Brahman is the substratum of all, it is non-dual and eternal. It is of the nature of Existence-Knowledge-Bliss. It is beyond the reach of speech and understanding. When That is known well, all this, O Śuka, becomes known, for everything is That only. There is nothing different from That.

AMṚTABINDOPANIṢAD (Kṛṣṇa Yajurveda) (अमृतबिन्दु)

13. When the pot which enclosed space is moved (from one place to another), it is the pot that is moved, not the enclosed space. Thus the Jīva is like that space.

14. He knows truly who knows no difference in the space enclosed in different pots of different shapes.

21. Churning the wood of the inner-organ (Antaḥkaraṇa) with the rod (lit. eye) of intelligence, one should bring out the spark of the Supreme. That Supreme which is taintless, motionless and peaceful is referred to when it is said 'I am Brahman'.

TEJOBINDOPANIṢAD (Kṛṣṇa Yajurveda) (तेजोबिन्दु)

I. 7. That condition (lit. place) which is devoid of limitations is beyond the reach of speech and mind. It exists in its own nature ; it can be known only as existent ; it is not the result of combination (of effectuating causes). It never falls off from its supreme state.

V. 43. Veda, Śāstra Purāṇa, Effect, Cause, Īśvara, the world, all objects and men, union (of differences), all this is unreal. There is no doubt about it.

44. Bondage, Release, Joy, Sorrow, Meditation, Mind, Devas and Āsuras, the distinction of secondary and primary, of the Supreme and not-supreme, all this is unreal. There is no doubt about it.

45. Whatever one utters by speech, whatever one proposes to do by will, whatever one thinks by the mind, all that is unreal. There is no doubt about it.

YOGAŚIKHOPANIṢAD (Kṛṣṇa Yajurveda) (योगशिखा)

IV. 1-4. Difference is inapplicable as intelligence is an integral unity. The sense of Jivahood is to be understood after the manner of the perception of the serpent in the rope. As, due to nescience (Ajñāna) the rope suddenly appears as serpent, so does Pure Intelligence appear as the world. There is no other material cause for the appearance of the world than Brahman. Hence this whole universe is Brahman only, not anything else. As it has been declared that all is Ātman, the distinction of the enveloper and the enveloped is unreal. When this supreme truth is known, where then is the place for difference ?

KATHARUDROPANIṢAD (Kṛṣṇa Yajurveda) (कठरुद्र)

30-32. He who perceives absence of duality, and absolute nonduality in this which is of the nature of being unperceivable by the senses, is a great Yati. That alone is fearlessness, supremely auspicious, the great immortal. It is of the nature of existence, the transcendent Brahman, devoid of the three limitations (of place, time and object). But when a man sees the least part of difference in this, then there will be fear for him. There is no doubt here.

37½-38½. Having realised that Absolute Bliss, which is non-dual,

qualityless, compacted of Truth and Intelligence as one's own self, one does not fear anything.

BRAHMOPANIṢAD (Kṛṣṇa Yajurveda) (ब्रह्म)

2. Where the worlds are not worlds ; gods are not gods ; Vedas are not Vedas ; Sacrifices are not sacrifices ; the mother is not the mother ; the father is not the father ; the daughter-in-law is not the daughter-in-law ; the caṇḍāla is not a caṇḍāla ; the Pulkasa is not a Pulkasa ; the Śramaṇa is not a Śramaṇa ; the ascetic is not an ascetic ; that supreme state of Mokṣa shines as the one Supreme Brahman.

MAHOPANIṢAD (Sāmaveda) (मह)

IV. 25. Adopting the means instructed by the teacher and conveyed by Śāstra (scripture) and by his own realisation experiencing in his own intelligence, "I am Brahman only", the wise man gets beyond (all) sorrow.

27. Even as a man whose delusion in respect of direction has been destroyed regains his sense of direction, so too does the world become unreal on the destruction of delusion (about it).

44. Whatever, moving or unmoving is seen in the world attains destruction at the end of a Kalpa as a dream does in dreamless sleep.

46½. The world is extended as a grand magic show.

70. Realising one's self which is of the nature of Supreme Bliss, non-dual, qualityless and compacted of Truth and Intelligence, one never fears.

84. Water which appears in a mirage is really the mirage only. So too, when one examines oneself, it will be found that the three worlds are only Intelligence.

103. Abandoning the tendency for mere enjoyment, get over the tendency for (perceiving) difference. Getting rid then of the distinction of existence and non-existence, be full of the bliss of non-differentiation.

126. All this is imagined by Avidyā on the anātman taking it to be the Ātman. Resting on the Supreme Person, casting off with effort all desire for enjoyment, be established with superior intelligence on the non-differentiated and be full of bliss.

V. 113. That inner experience that "All is Brahman," is what will give salvation. The perception of difference is (due to) nescience (Avidyā). That should be completely abandoned (got over).

MAITREYYUPANIṢAD (Sāmaveda) (मैत्रेयी)

21. (In the context of worship with Soṅambhāvanā considering the body to be the temple, the Jīva to be Śiva etc.), when dhyānam or meditation (equated with) the mind unperturbed by sense-objects the object of meditation is revealed by knowledge which sees no duality.

DARŚANOPANIṢAD (Sāmaveda) (दर्शन)

IV. 63. O wise one ! When by the power of Jñāna the perception of difference is destroyed, the false distinction of Ātman and Brahman will also vanish (lit. What can it do ?).

X. 6 and 7. I am that Brahman. I am not the Jīva entangled in Samsāra. As foam and wave coming out of the ocean disappear in the ocean itself, so does the world disappear in me.

ANNAPŪRṆOPANIṢAD (Ātharvaveda) (अन्नपूर्णा)

I. 20. Whatever (this) is seen, know that it is unreal, like the castle in the sky or water in the mirage.

21. Be of the nature of that which is not seen (by the senses), but of which you have some intimation and which is beyond the range of the mind and the six organs.

22. Meditate 'I am that expansive intelligence which is indestructible, all-pervasive, impartible, without interval and whole and entire like the earth.'

ĀTMOPANIṢAD (Ātharvaveda) (आत्म)

1. The supreme reality spoken of as Ātman, which is auspicious, pure, one only and non dual shines always as Brahman.

2. Even in the form of the (manifold) world ; it is the Brahman only, the distinction of existence and non-existence being due to the distinction of Vidyā and Avidyā.

4. The appearance of the world as real is the cause of projection of Samsāra. When the world is known to be unreal, there is cessation of Samsāra.

21 22. As a male actor whether dressed as a woman or not is really always a male, so too is a knower of Brahman always Brahman, and not another though sometimes he mistakes himself to be different.

22. When the (enclosing) pot is destroyed, the sapce (enclosed in it) remains as the (universal, unenclosed) space (outside the pot). In the same manner, and on the destruction of the limitation, the knower of Brahman remains as Brahman.

23. The knower of Ātman becomes one with the Ātman as milk becomes one with milk into which it is poured and like oil becoming one with oil with which it is mixed.

TRIPĀDVIBHŪTIMAHANARĀYANOPANIṢAD (Ātharvaveda)

(त्रिपाद्विभूतिमहानारायण)

I. 11. That Nā āyana who is spoken of as the Ātman, the Inner Ātman, the Supreme Ātman, the Ātman which is intelligence, the transcendent Ātman, who is the non dual Supreme Bliss, the universal and eternal, without taint and defect, without modification, unnameable and pure is one only. There is no other than He.

NṚSIMHA UTTARATAPANAYOPANIṢAD (Ātharvaveda)

(नृसिंहोत्तरतापिनी)

II. 11. Always devoid of duality, of the nature of bliss, pure existence which is the substratum of all that exists, characterised by the cancellation of nescience, darkness and delusion : such I am. Thus should one meditate on one's self as Supreme Brahman.

VIII. 5. Hence Paramēśvara is one only and without modification. There is no differentiation at all here. He who imagines differentiation here, differentiated hundred fold or thousand-fold goes from death to death. So this Brahman is non-dual, self-effulgent, supreme bliss. It is Ātman only, immortal, fearless. This Ātman is fearless. Brahman is fearless. He who knows thus becomes Brahman. This is the secret.

IX. 10. The Ātman is established in its own eminence, without a want, one only, the witness, self-effulgent.

(C) THE SMĪTIS (स्मृतयः)

Dharma is one of the means for attaining Mokṣa. It is, therefore, but proper that the Smṛtis which deal with Dharma should emphasise Ātma-Jñāna and declare that it is the highest Dharma. At the beginning of Manusmṛti, (मनुस्मृति) Manu Says : -

“आत्मोद्दिष्टं तमो भूतमज्ज्ञातमवशणम् ।
अवतर्क्यमविज्ञेयं प्रमुक्तमिव सर्वतः” ॥
“सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाज्ञी स्वाराज्यमधिगच्छति” ॥
“उत्तन्निरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।
सा हि धर्मार्थमुत्तरो ब्रह्मभूतस्य कल्पते” ॥
“सर्वेषामपि ज्ञेयमात्मज्ञानं परं स्मृतम् ।
तदध्ययं सर्वविद्यानां प्राप्यते ह्यमृतं ततः” ॥
“प्रवृत्तं कर्म सर्वेष्व देवानामेति साध्यतम् ।
निवृत्तं सर्वमानसु भूतव्यत्येति पञ्च वै” ॥
“सर्वमात्मनि संत्यजेत् सर्ववास्य समहितः ।
सर्वं ह्यात्मनि संपश्यन्नाधर्मं कुरुते मत्तः ॥
आत्मेव देवतास्सर्वसि सर्वमात्मन्यवस्थितम् ।
प्रशान्तिना सर्वेषामर्गविक्रममोक्षणि ।
आत्मानं स्वप्रकीर्णस्य विद्यानां पुण्यं परम् ॥
एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥
एष रक्षाणि भूतानि पञ्चमिव्यप्य मूर्तिभिः ।
जन्ममृद्विधर्षेनित्यं संनश्यति चकवत् ॥
एवं यस्सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वज्ञातमेव ब्रह्माभ्येति परं पदम्” ॥

In YĀJÑAVALKYA SMṚTI (याज्ञवल्क्य स्मृतिः) Yājñavalkya says :

“भूतात्मनस्तपोविद्ये बुद्धेर्ज्ञानं विशोधनम् ।
क्षेत्रज्ञस्येश्वरज्ञानाद्विशुद्धिः परमा मता” ॥
“द्वाप्तिसप्तसहस्राणि हृदयादभिनिसृताः ।
हितहितानामनाड्यस्तारां मध्ये शशिप्रभम् ॥
मण्डलं तस्य मध्यस्य आत्मा दीप इवाचलः ।
स ज्ञेयस्तं विदित्वेह पुनराजायते न तु” ॥
“मलिनो हि यथाऽऽदर्शो रूपालोक्तस्य न क्षमः ।
तथाऽविपक्वकरणः आत्मज्ञानस्य न क्षमः” ॥
“आकाशमेकं हि यथा घटादिषु पृथग्भवेत् ।
तथाऽऽत्मैको ह्यनेकश्च जलाधारेष्विवांशुमान्” ॥
“यत् एतानि दृश्यन्ते लिङ्गानि परमात्मनः ।
तस्मादस्ति परो देहादात्मा सर्वग ईश्वरः” ॥
“अव्यक्तमात्मा क्षेत्रज्ञः क्षेत्रस्यस्य निगद्यते ।
ईश्वरस्सर्वभूतस्थः सर्वसत्सदसञ्च यः” ॥

DAKṢA (दक्ष) in his Smṛti says :—

“यश्चात्मनिरतो नित्यमात्मक्रीडस्तथैव च ।
आत्मनिष्ठश्च सततमात्मन्येव स्वभावतः ॥
रतश्चैव स्वयं तुष्टस्संतुष्टो नान्यमानसः ।
आत्मन्येव सुतृप्तोज्जी योगस्तस्य प्रसिद्धयति” ॥
“य आत्मव्यतिरेकेण द्वितीयं नैव पश्यति ।
ब्रह्मिभ्य स एवं हि दक्षपक्ष उदाहृतः ॥
वृत्तिर्हीनं मनः कृत्वा क्षेत्रज्ञं परमात्मनि ।
एकैकृत्य विमुच्येत योगोऽयं मुख्य उच्यते” ॥
“द्वैतपक्षं समस्यायाद्वैते तु व्यवस्थितः ।
अद्वैतिनां प्रवक्ष्यामि यथा धर्मः सुनिश्चितः ॥
तत्रात्मव्यतिरेकेण द्वितीयं यदि पश्यति ।
ततश्चास्त्राण्यधीयन्ते श्रूयन्ते ग्रन्थसंचयाः” ॥

THE DHARMASŪTRAS (धर्मसूत्रम्)

We find Āpastamba (आपस्तम्ब) saying in his Dharmasūtras :-

“आत्मलाभाभ्रं परं विद्यते पूः प्राणिनः सर्वं एव गृहाशयस्याहन्यमानस्य विकल्पास्याचलं चलनिकेतं येऽनुतिष्ठन्ति तेऽमृताः । सर्वभूतेषु यो नित्यो विपश्चिदमृतो ध्रुवः । अनङ्गोऽशब्दोऽशरीरोऽस्पर्शश्च महान् शुचिः । स सर्वं परमा काष्ठा स वैपुवत् स वै वैभाजनं पुरम् ॥” “तं योजुतिष्ठेत्सर्वत्र प्राध्वं चास्य सदा चरेत् । दुर्दर्शं निपुणं युक्तो यः पश्येत् स मोदेत विष्टपे ॥ आत्मन् पश्यन् सर्वभूतानि न मुह्येच्चिन्तयन् कविः । आत्मानं चैव सर्वत्र यः पश्येत् स वै ब्रह्मा नाकपृष्ठे विराजति” ॥

Bodhāyana (बोधायन) says that everything is Brahma.

‘ओमिति ब्रह्म ब्रह्मवा एष ज्योतिः य एष ज्योतिः य एष तपति एष वेदो य एष तपति वेद्यमेवैतत् । यदेव तपति एवमेवैष आत्मानं तर्पयति आत्मने नमस्कारेति आत्मा ब्रह्मा आत्म ज्योतिः ।’

(d) ARTHAŚĀSTRA (अर्थशास्त्रम्)

Even in the Arthaśāstra (Political Science), we find in Śukranīti (शुक्रनीति) an early work on Arthaśāstra, a passage which says that Brahman is one without a second; all else that appears is only due to Māyā.

“ब्रह्मैकमद्वितीयं स्यात् नेह नानाऽस्ति किञ्चन ।

मायिकं सर्वमजानादिति वेदाग्निना मतम्” ॥

VYĀKARAṆA (व्याकरणम्)

Vyākaraṇa is one of the six Vedāṅgas. It primarily aims at elucidating the exact meanings of Vedic passages. The exponents of this Śāstra make it clear that not only the Vedāntic conception, but their own conception of Truth is Advaitic. Nandikeśvara while explaining the Mūheśvara sūtra “अइउग्” states that the “Akāra” (अकार) is the All-Pervading Nirguṇa Brahman, which is Isvara, and with the Cit ‘Ikāra’ (इकार) it takes the form of Jagat. Akāra (अकार) is the effulgent Brahman, Paraṁeśvara and is Pure Jñapti (ज्ञप्ति) (intelligence). Ikāra (इकार) which is Citkāla, in the presence of Akāra, becomes the cause of the Universe. Ukāra (उकार) is Viṣṇu.

Nandikeśvara says :

“अकारो ब्रह्मरूपस्याग्निगुणस्मर्यवस्तुषु ।

चित्कलाभिः समाश्रित्य जगद्वप उर्णाश्वरः ॥

अकारः सर्ववर्णाग्रिचः प्रकाशः परमेश्वरः ।

आशमन्त्येन संयोगादहमित्येव जायते ॥

सर्वं परात्मकं पूर्णं जप्तिमात्रमिदं जगत् ।

जप्तेर्बभूव पश्यन्ती मध्यमा वाक्तन्मस्मृता ॥

अकारो जप्तिमात्रं स्यादिकारः चित्कला स्मृता ।

अकारं सप्रिधीकृत्य जगता वारणत्वनः ।

उकारो विष्णुरित्याहुः व्यापकत्वात्मदेश्वरः” ॥

Patañjali (पतञ्जलि) the author of the Vyākaraṇa Mahābhāṣya (महाभाष्यम्) the most famous and the foremost of all classical works, when explaining the Vārtika on the Sūtra स्त्रियाम् reads ‘अगन्तु मृगनृणावद् गन्धर्वनगर यथा’ and says :

“कथं पुनरगन्तुं दययं द्रष्टुम् । मृगनृणावत् । तद्यथा मृगान्तरिणाः अपां धारां पश्यन्ति, न च तास्मन्ति । यथा गन्धर्वनगराणि दूरतो दृश्यन्ते, उपगम्य च सोपलभ्यन्ते”

Here the Mirage or Mṛgatṛṣṇa, (मृगनृणा) the oft-quoted example of false objects (mithya) according to Advaita conception, is clearly brought out by Patañjali as one which merely appears but is not real. The Advaitic conception of falsity or Mithyatva i. e. Mṛgatṛṣṇa or Rajju-Sarpa (रज्जुसर्प) is different from the idea of Vandhyā-Putra (वन्ध्यापुत्र) (barren woman's son) technically named Tūcha (तूच्छ) as the latter never appears as existing, whereas the former has a semblance of existence for a while, though really non-existing. When commenting upon the sūtra वर्तमाने लट् Patañjali quoting an ancient śloka

“अ वर्तने चर्कामपनं पावते न रयन्ने सौम्यस्तभराय ।

कृतस्योर्ज्यं लोका न विनष्टास्ति यो ह्येवं पश्यति सोऽयत्तयः” ॥

expresses the idea that the world is in reality the Kūṭastha Brahman which is in reality devoid of all agency in consequence of its being the All (Purna).

१. अत्र कैयटः—“एवं यो वेत्ति सोऽयत्तयः । किं पुनर्यो जगतां योऽयत्तयः । स हावि-
कृतमात्मतत्त्वं भावयन्प्रत्यक्षविशेषोऽयत्तयः । तथाचैतत्तु भगवता—‘जानेन नु तदजानं येषां
नाशितमात्मनः । तेषामादिशब्दजानं प्रकाशयति तत्परम् ॥’ इति ।

When commenting upon the sutra कर्मवत्कर्मणा तुल्यक्रियः Patañjali says :
'हृन्मन्मानमात्मा । आत्मना हृन्मन् आत्मेति । कः पुनरात्मानं हृन्मन् नो वाऽऽत्मना
हृन्मन् । इवात्मानावन्तरात्मा शरीरात्मा च । अन्तरात्मा तत्कर्म करोति येन शरीरात्मा
मुखदुःखे अनुभवति । शरीरात्मा तत्कर्म करोति तेनान्तरात्मा मुखदुःखे अनुभवति ।'

Here Patañjali suggests that the soul, when it identifies itself with the mind (Antarātmā) (अन्तरात्मा), becomes the subject and that when the same soul becomes identified with the body (Śarīrātmā) (शरीरात्मा) it becomes the object. The soul, identified with the body, becomes the subject, and the same soul, identified with the mind, becomes the object, thus he brings out the Advaitic truth that the one Ātman can be experienced both as subject and object at the same time in consequence of its dual projection and plurality itself should be essentially unreal.

In his Vakyapadiyākārikā Bhāṣya says :—

"अतीतस्मिन्नेव वृत्तं यत्तत्त्वं यद्वदमम् ।
विवर्ततेऽर्थभावेन प्रकृता जगत्तु यत् ।"
"स्वरूपव्यतिरेके यत्तत्त्वं यत्तत्त्वं वागव्यतिरेकः ।
तस्यां दृष्टस्वरूपतामधिकारो निर्वर्तते" ॥
"तस्याव्यतिरेकस्य वा यत्तत्त्वं वा सर्वव्याप्ये ।
न व्यवस्थानं विचिरेत्स्मृत्यन्तः स्थितम्" ॥
"यत्र द्रष्टा च दृश्यं च दर्शनं चापि वर्णितम् ।
तस्यैवात्म्यं सत्यं समादृत्यकरोति" ॥
"वाक्यं सा सर्वव्याप्यता सत्यत्वं च पुनर्वर्तते ।
अतुल्यत्वेऽपि सर्वव्याप्यस्योर्जीवात्मनोऽपि" ॥
"निर्वाणोत्तमो पादोऽयं कमवातिव दृश्यते ।
अकमरापि विवरय तन्मालस्य विवेचनम्" ॥
"सर्वव्याप्यतामेव विचिन्तयन् विचिन्तयन् विचिन्तयन् ।
जातिरित्यस्येव तस्यां सर्वे शब्दा व्यवस्थिताः" ॥
"तां प्राणिपदिवार्थं च धात्वर्थं च प्रवर्तते ।
सा निष्ठा सा महात्मा तामाहुस्त्वनन्तादयः" ॥
"सत्यान्तर्गता तु यो भावो प्रतिभावं व्यवस्थितो ।
सत्यं यत्तत्त्वं सा जातिः अगत्या व्यक्तयो महाः" ॥

THE NYĀYA and VAIŚEṢIKA ŚĀSTRAS (न्यायवैशेषिकशास्त्रे)

Sage Gautama is the founder of the Nyāya school of philosophy. Nyāya generally goes with the Vaiśeṣika school, whose founder is Kapāda. Sage Gautama, while dealing with liberation or Apavarga in the beginning of his work, says :

"दृष्टव्यप्रवृत्तिरौमिथ्याज्ञानानामुत्तरोत्तरापाये नदनन्तरापायादपवर्गः" ।

This Sūtra is cited by Śrī Śaṅkarācārya, in his Brahmasūtrabhāṣya, as stressing the point of the Advaita truth, that the removal of false notions or Mithyājñāna through the realization of truth (Tattvajñāna) leads to liberation or Apavarga. Though his school endorses the idea that the universe is real, yet in the matter of Mokṣa, Gautama is endorsing the Advaita idea inasmuch as he says that the destruction or annihilation of Mithyājñāna through Tattvajñāna or realization of the truth is the surest way to salvation (Mokṣa). Even this doctrine of the Absolute Reality of the world is seriously jeopardised by Gautama's Bhāṣyakāra Vātsyāyana who goes so far as to say that the doctrine is intended only for those who have not attained ultimate realization and that the Nyāya doctrine only serves as a step to that realization. The Sūtras

"यमनियमाभ्यामात्मसंस्कारो योगाद्यात्मविध्वपायैः"

'तत्त्वाध्यवसायसंरक्षणार्थं जल्पवितण्डे बीजप्ररोहसंरक्षणार्थं कण्ठव्यानावावरणवत्' ('अनु-
तन्नास्त्वज्ञानानामप्रहंशरोपाणां तदर्थं घटमानानामपायार्थैतत्' इति वाक्यायनभाष्यम्)
show that the Nyāya system serves only as a defensive hedgerow that nurtures the tender sapling of the Ultimate Truth. Vātsyāyana in his Bhāṣya explains these sūtras as signifying that this system is but a step for those who have not realised the Ultimate Truth on account of their mind not having been purged of sins (but who in some way or other are striving towards such realisation).

'अनु पञ्चनस्त्वज्ञानानामप्रहंशरोपाणां तदर्थं घटमानानामपायार्थैतत्'

Kapāda in his sūtras 'सर्वव्याप्यवन्नित्यम्' 'तस्य कार्यं लिङ्गम्' estab-
lishes the existence of paramāṇus (atoms).

Prāśastapāda in his Bhāṣya on the Vaiśeṣika Sūtras, says that it is by the union of two paramāṇus that a dvyapuka is formed.

'यदा पार्थिवाप्यथोरण्वोः समीगे सत्यस्येन पार्थिवेन पार्थिवस्यान्येनाप्येन चाप्यस्य
युगपत्संयोगो भवतः, तदा ताभ्यां संयोगाभ्यां पार्थिवाप्ये द्व्यणुके युगपदास्यते'

If two things are to come together they can do so only if they have parts (avayavas). But the Vaiśeṣikas deny parts (avayavas) to the Paramāṇu. Then how can two paramāṇus combine together to form dvyanuka? In order to establish that a dvyanuka is formed by the union of two paramāṇus, they have to suppose that there are parts (avayava) where there are none; that is to say, they *assume* the existence of a thing which does not really exist. This *assumption* of theirs comes nearer to the Advaita doctrine which says that what is not real *appears* to be so.¹

Udayanācārya, a very great authority on Nyāya (Nyāyācārya) in the passage "यदास्ता तावत् किमादं कर्तव्यं यद्विप्रचिन्तया" compares his own system with Advaita and says that his own system is like a petty ginger-monger, whereas Advaita is like a ponderous seagoing vessel laden with cargo of permanent value. Again, when he says 'ब्रह्मस्वभाव इत्यौत-निरस्तः' ; he is of the firm opinion that the Advaitis alone are the Aupaniṣadas, i. e. the followers of the Upaniṣads, and not the followers of other systems, because he mentions Śaivism and Vaiṣṇavas as being different from the Aupaniṣadas. When he says 'ननु विप्रचिन्तयितुं चेदनेन जयती' he gives it as his settled opinion that the palm of victory (जयतीः) would go to the Advaita (Anirvacanīya-vāda) which alone is Vedānta or the philosophy of the Vedas. Thus, according to Udayanācārya, Advaita alone is the real purport of the Vedas. After exhorting them (the Barddhas) to get themselves absorbed in Advaita, where intellect itself is merged in the Supreme, he suggests to them as an alternative, to remain in the intellectual plane according to the Nyāya system, through alerting the tardiness of their intellect. Finally he says :

"ततः संस्कारात्रिभूतान् केवलीनि न विकल्प्यते । यमाश्रित्य चरमवेदान्तोपसंहारः । तत्प्रतिपादनार्थं "यतो वाचो निर्वर्त्तते अप्राप्य मनसा सह इत्यादि । सा नावगत्या न हेया मोक्षनगरगोपुरायमाणत्वात् । निर्वर्त्तते तु तस्य स्वयमेव । यमाश्रित्य न्यायमनोपसंहारः । 'अथ यो निष्काम आप्तकाम आत्मकामः स ब्रह्मैव गन् ब्रह्माप्स्येति, न तस्य प्राणा उत्क्रामन्ति श्रवैव समवर्त्तयन्ते' इत्यादीनि"

१—"अगो निरंशो निवरां कल्पितं जगत' इति (खण्डनकारखण्डोक्तोऽपक्षिप्तः) निरंशेष्यणो संयोगकल्पनायां सर्वथा जगतः कल्पितत्वमेवेति तद्भावात् । कणादः पारिमाण्डल्यसंयोगात् द्वयगुणकमात । जगदुप्रेक्ष्यन् मायावादसादरमानसः ॥ इति प्रयट्टकान्तरे तदुक्तेः "

Here he states his view that the Jivāmukti of Advaita is like a lofty spire ornamenting the city of Mokṣa. The Nyāya system finds its culmination only by allying itself with Advaita. Thus we find that Udayanācārya is of opinion that Advaita is the Highest Truth. In Kāpāvali he says "As regards the view of the Vedāntins that, when ignorance is destroyed Ātman alone exists in Mokṣa, we have nothing at all to say against it."

अविद्याया निवृत्त्याया केवल्यात्मवेदान्तस्यैव तत्तत् इति मते न तत्र विकल्पः ॥

THE PURVAMIMAMSA (पूर्वमीमांसा)

The purpose of the Purva Mimāṃsa is to set forth rules of interpretation for reconciling the apparently conflicting texts of the Vedas and for elucidating the doubts that might arise in the course of performance of the sacrifices enjoined in them. Nobody will turn his attention to these sacrifices if he does not continue to live to enjoy the fruits thereof in the other world. Hence, they have to establish the existence of an Ātman different from the body, mind, and senses. Jaimini (जैमिनि) is the author of the Purva Mimāṃsā sūtras. Kumārika Bhṭṭa (कुमारिकाभट्ट), the Mimāṃsā Varttikakāra (वार्त्तिककार) and the founder of the popular school of Purva Mimāṃsa, tells us, in the course of explaining the nature of the soul, that the Mīmāṃsā Bhāṣyakāra deals only with the existence of soul, as being different from body, but not with its absolute nature, because he is there concerned only with refuting atheistic Buddhists and that, for the realisation of the true nature of the Ātman, which is visible (दिश्ये) all-pervading (जगत्सर्वगतः) and unchangeable (अमरः), the Vedānta alone should be studied.

"इत्याह नास्मिन्वपि निराकर्षणं आचार्यिकया भाष्यतुल्यं यक्या ।

ददत्वमेवोद्वेगः प्रसीदः ययानि वेदान्तनिषेधेन ।" श्रुतौ वा आचार्यवादे श्रुता 118

Prabhākara (प्रभाकर) the founder of the Guna-Mata (गुणमत) of Purva Mimāṃsa, throws direct light on the point. He says that the Mimāṃsā Bhāṣyakāra i. e. Śābarasvāmī (शबरस्वामी) did not explain the true nature of the ego "I" and "Mine" which is only a result of the misconceived identity of the Ātmā with Anatma (the matter) because Bhagavān Śrī Kṛṣṇa has given his injunction in the Gita "Do not perplex the undeveloped minds of the ignorant, who hold fast to Karma." Śābarasvāmī has not dwelt at length on this point not because of his ignorance

of the Truth, but on account of the direct injunction that those who are addicted to Karma are not to be perturbed by the preaching of the Upaniṣadic truth.

“यदुक्तं ‘अहङ्कारममकारी अनात्मनि आत्माभिमानो’ इति,* मृदितकथायाणामेवंतत्कथनीयम्, न कर्मसङ्गिनामित्यपरम्यते । आह च भगवान् द्रैपायनः—‘न बुद्धिभेदं जनयेदजानां कर्मसङ्गिनाम् इति रहस्याधिकारे । तस्मान्न विवृतमत्र भाष्यकारेण भगवता वचनानुरोधा-भ्राजानात्”

(h) THE YOGA AND SĀṆKHYA SYSTEMS (योगः सांख्यं च)

Yoga. Patañjali is the founder of the Yoga school of philosophy. Yoga is a means to bring about Advaita Sākṣātkāra (अद्वैतसाक्षात्कारः) through the intense concentration of the mind with which it largely deals. Patañjali says ‘कृतार्थं प्रति नष्टमप्यनिष्टं तदव्ययधारणत्वान्’. One of the most fundamental Siddhāntas of Advaita is that the objective world is an illusion (Mithyā). This view is accepted by Patañjali in the foregoing sutra, which means that whatever appears does not exist for one who has realised the truth, but does exist for one who has not realised.

Vārṣaganya (वार्षगण्य) the expounder of Yoga, Says,

“गुणानां परमं रूपं न दृष्टिपथमृच्छति ।

यत्तु दृष्टिपथं प्राप्तं तन्मायैव मनुच्छेदकम्” ॥†

(i) Itihāsas (इतिहासाः)

THE RĀMĀYAṆA (रामायणम्)

Rāmāyaṇa (वाल्मीकिरामायण) In the Ayodhyā Kāṇḍa Vasiṣṭha

* अत्र शास्त्रभाष्यम्— आह परब्राह्मणहंशब्दो भवत्या दृश्यते—तद्यथा—‘अहमेव पुत्रः अहमेवामी देवदत्तः, अहमेव गच्छामि इति ।

† Iśwara Kṛṣṇa who has condensed the Sāṅkhya Sūtras of Kapila in 70 verses says “तस्मान्न वध्यते नापि मन्यते नापि भोगरति कश्चित्” Here he expresses the same idea as is elaborated by Śrī Gauḍapāda (गौडपाद) in his Maṇḍukya Kārika. (माण्डूक्यकारिका)

न निर्गत्यो न चोत्पत्तिः न बद्धो न च माधकः ।

न ममृशः न वै मक्तः इत्येषा परमार्थता ॥

(वसिष्ठ) says to Rāma ‘राम आकाशप्रभवो ब्रह्मा’ meaning that Brahmā emanated from Ākāśa. In the Uttara Kāṇḍa, when requesting Rāma to return to his abode Brahma asks Rāma to enter into the Vaiṣṇava Tejas (Saguṇamurti) (सगुणमूर्ति) or the Sanātana Ākāśa (सनातन आकाशः) (the all-pervading).

यामिच्छसि महाबाहो तां तनुं प्रविश स्थिताम् ।

वैष्णवीं तां महातेजो तद्वाकाशं सनातनम् ॥

Since Vaiṣṇava Tejas (वैष्णवतेजः) is mentioned as an alternative to Sanātana Ākāśa, we have to understand that in the eyes of Brahmā Ākāśa is equated with the Nirguṇa Brahma (the All-Pervading One).

In the Yuddha Kāṇḍa Brahmā praises Śrī Rāma and says ‘अक्षरं ब्रह्म सत्यं च मध्ये चान्ते च राघव’ and again न तदस्ति त्वया विना’

The word Satyam used as an adjective to Brahma implies that everything beside Brahma is not Satya. This is one of the principal tenets of Advaita. In the Sundara Kāṇḍa, Sita says :—

“धन्याः खलु महात्मानो मृनयस्तद्विचित्रविधाः ।

जितात्मानो महाभागा येषां नस्तः प्रियाप्रिये ॥

प्रियान्ते गंभवेद्दुःखमप्रियादधिकं भयम् ।

ताभ्यां हि मे वियुज्यन्ते नमस्तेषां महात्मनाम्” ॥

Here she illustrates, How a Jīvanmukta should live. The same idea is expressed in the Śruti beginning : ‘न ह वै शरीरस्य सतः प्रियाप्रियोऽप्यहतिरस्ति’

It is only when one realises the Advaitic Anubhava that He is all and that there is nothing else but He, that one can be free for ever from fear (Priya or Apriya). In the Uttara Kāṇḍa, when Yama approaches Rāma conveying to him Brahmā’s request that he may return to Vaikuṇṭha, he says

‘तवाहं पूर्वके भावे पुत्रः परगुरुञ्जय ।

माया संभावितो वीर कालस्सर्वसमाहरः’ ॥

and Brahmā himself when requesting Rāma to return to his abode, says :—

‘संक्षिप्य हि पुरा लोकान् मायया स्वयमेव हि ।

महार्णवे क्षयानोऽप्सु मां त्वं पूर्वमजीजनः ॥

भोगवन्तं ततो नागमनन्तमुदकेशयम् ।

मायया जनयित्वा त्वं द्वी च सत्वी महाबली' ॥

The conception of Time is due to the relativity of Mâyā. Mâyā, mentioned in these verses, is a factor of Advaita only. Time, which is the cause of both creation and dissolution is a prominent feature of Advaita. This is clearly brought out in the foregoing verses. The dream-state is an oft-quoted illustration to explain the unreality of the world. This unreality of dreams is pointedly conveyed in the words of Bharata (भरत) and Maṇḍodarī (मण्डोदरी). Maṇḍodarī Says :—

“हा स्वप्नस्त्यमेवेदं त्वं रामेण कथं हृतः ।

त्वं मृत्योरपि मृत्युस्त्याः कथं मृत्युवशं गतः” ॥

Bharata says :—

“अथद्वेयमिदं लोके न सत्यं प्रतिभाति मा ।

मृक्षते खलु मे भावः स्वप्नोऽयमिति मे मतिः” ॥

THE ADHYĀTMA RĀMĀYAṆA (अध्यात्मरामायणम्) :

The Adhyātma Rāmāyaṇa as the name implies, is full of philosophic ideas. We cite here only some references to such ideas. Sita (सीता) explains to Hanumān (हनुमान्) the true nature of Rāma and says that all actions are impelled by her alone though such actions were mistakenly attributed to Rāma.

“रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।
सर्वोपाधिविनिर्मुक्तं गतामात्रमगोचरम् ॥
आनन्दनिर्भवं शान्तं निर्विकारं निरञ्जनम् ।
सर्वव्यापिनमात्मानं स्वप्रकाशमव्ययम् ॥
नां विद्धि मूलप्रकृतिं गगंस्त्रितयन्तकारिणीम् ।
तस्य सन्निधिमात्रेण मृण्मयीऽमनन्दिना ॥
तत्सन्निध्यान्मया सृष्टं तस्मिन्नारोयते बुधैः” ॥

Again in another place, Rāma says :

“आकाशस्य यथा भेदस्त्रिविधो दृश्यते महान् ।
जलाशये महाकाशस्तदवच्छिन्न एव च ।
प्रतिबिम्बाख्यमपरं दृश्यते त्रिविधं नभः ॥

बुध्यवच्छिन्नचैतन्यमेकं पूर्णं तथा परम् ।

आभासस्त्वपरं बिम्बभूतमेवं त्रिधा भिदा” ॥

“ऐक्यज्ञानं यदोत्पन्नं महावाक्येन चात्मनोः ।

तदाऽविद्या स्वकार्येण नश्यत्येव न संशयः ॥”

Kausalyā's (कौसल्या) prayer to Rāma, Ahalyā's (अहल्या) prayer to Rāma, Paraśurāmā's (परशुराम) prayer to Rāma, in the Bālakāṇḍa, Nārada's (नारद) prayer to Rāma, Rāma's advice to Kausalya and Lakṣmaṇa (लक्ष्मण) and Vaśiṣṭha's (वशिष्ठ) advice to Bharata are full of Advaitic truths. In the Uttara Kāṇḍa, Rāma advises Lakṣmaṇa in the following words :

“कदाचिदात्मा न मृतो न जायते न क्षीयते नापि च वर्धतेऽमरः ।

निरस्तसर्वान्तिशयसुखात्मकः स्वयंप्रथमसर्वगतोऽयमद्वयः ॥

एवंविधे ज्ञानमये सुखात्मके कथं भवो दुःखः प्रतीयते ।

अज्ञानतोऽयामवशात्प्रतीयते ज्ञाने विनश्यते विरोधतः क्षणात् ॥”

THE ĀNANDA RĀMĀYAṆA (आनन्दरामायणम्) :

In the Ānanda Rāmāyaṇa also we find many Advaita truths. In Sāra Kāṇḍa (सारकांड) (5th Sarga) we find Rāma explaining Advaitic truths to Daśaratha (दशरथ). He says that the universe is only an appearance due to Mâyā like the appearance of silver in the shell and of water in a mirage.

“नश्वरं भासते चैतत् विश्वं मायोद्भूतम् ।

यथा शक्ती रौप्यभासः काचगुण्यां जलस्य च ॥

यथा रज्जौ सर्पवासः मृगतोषे जलप्लवा ॥

तद्वदात्मनि त्रयोऽयं कल्पते नश्वरो बुधैः” ॥

In Yoga (योग) kāṇḍa (5th sarga), we read ‘अद्वैतब्रह्मण्यै चिमात्राय परात्मनो’ and in the 7th sarga we read ‘यद्ब्रह्म परमं धाम सर्वलोकान्तमन्तमम् । निर्गुणं परमं मूढमम्”

In Vilāsa (विलास) Kāṇḍa (2nd Sarga), we read

“निरामयं निराभासं निरवयं निरञ्जनम् ।

नित्यानन्दं निराकारमद्वैतं तमरः परम् ॥

परात्परतरं नित्यं सत्यानन्दचिदात्मकम्” ।

“सर्वान्मकं सर्वगतस्वरूपं नमामि र मं पततः पर त न्” ।

In Manohara (मनोहर) Kāṇḍa (2nd Sarga), we find the following Vākyaś 'सर्वं ब्रह्म न गणयः' 'अहमेव परं ब्रह्म' 'मत्तो ब्रह्म परं न हि' 'एवं यद् दृश्यते चेदं भाष्यं तव राघव' 'नश्वरं बुद्बुदाकारं जातं चेदं मया प्रभो'

In the fourth Sarga we find

"सर्वागुणनिष्पत्त्वेन ब्रह्मादितं गुणिमितम् ।
ब्रह्मैवेदममृतमित्याह चाथर्वणा श्रुतिः ॥
तत्त्वमेव त्वमेवेतिदिति केवल्यमं वचः ।
तत्त्वमर्मानिच्छद्वान्दोग्ये ब्रह्मात्मनसं न भेदयिः" ॥
"इदं न मे यदयमात्मैकमेवादिर्निर्यकन ।
मयं खल्विदमिष्यादि श्रुतयो यद् व्यञ्जितं हि" ॥

Non-difference between Hari and Hara is also one of the special features of Advaita. This also we find expressed in the 7th sarga of this Kāṇḍa.

"राम एव परो ज्ञेयः शिव एव रघुनमः ।
उभोतीर्तान्तरं ज्ञेयं भेददुष् नारकी नरः ॥
रामश्च कुर्योरथ भिन्नत्वं येन मानिनाम ।
तस्य जन्म वृथागतम् ॥
जन्मोऽप्य हृदयं रामः रामस्य हृदयं शिवः ।
नेवान्तरं कल्पनीयम्" ॥

In the 12th sarga, Durgā says :

'रामस्मात्प्राणमहदेवः नाथ भेदः कदाचन'

THE MAHĀBHĀRATA

Besides the Bhagavadgīta (भगवद्गुता), Advaitic ideas are found in many other places in the Mahābhārata. In the 36th Adhyāya of the Mokṣadharmā (मोक्षधर्म) explaining to Janamejaya जनमेजय the truth about Puruṣa (पुरुष) Vaiśampāyana (वैशम्पायन) says that though the Sāṅkhyas postulate many Puruṣas, Vyāsa (व्यास) posits only one Puruṣa

"बहवः पुरुषा लोके सांख्ययोगविचारिणः ।
नैकमिच्छन्ति पुरुष एकं कुक्कुलोद्गह ॥

इदं पुरुषमूकं हि सर्ववेदेषु पठ्यते ।
कृतं सत्यं च प्रख्यातं ऋषिभिरेन चिन्तितम् ॥
उत्सर्गेणापवादेन ऋषिभिः कपिलादिभिः ।
अध्यात्मचिन्तामाश्रित्य शास्त्राप्युक्तानि भारत ॥
ममास्तस्यु तद्व्यासः पुरुषैवत्वमुक्तवान्" ।

Brahmā says to Rudra :

"निर्गुणं निर्गुणा भूत्वा प्रविशन्ति सन्तानाम् ।

In answer to a question by Suvareṇā (सुवर्चना) as to what is Ahaṁbhāva (अहंभाव) or Egoism and Ātmānubhava (आत्मानुभव) Śvetaketu says :

"मृगयो हि धराशायः तादृग्भाव इहेष्यते ।
अहंभावः परेऽर्जुन्ये ह्यात्मभावो महापुनः ॥
न वाचस्त्वथ विद्यते इति नैव विरुद्धयते ॥
त्वत्ता मृशति वै वायमाकाशस्थं पुनः पुनः" ।
"तत्सर्वं गन्धं तथाऽऽघ्राति ज्योतिः पश्यति चक्षुषा ॥
तमो रश्मिरणञ्चैव मेधजालं तथैव च ।
सर्वताराणञ्चैव नाकाशं दृश्यते पुनः ॥
आकाशस्याप्यथावाशं रुद्रूपमिति निश्चितम् ।
रदयं कल्पितं सर्वं तत्सत्यं विष्णुरेव च ।
केवलज्ञानमात्रं तत्तस्मिन्सर्वं प्रतिष्ठितम्" ॥

Brahmā says to Rudra :—

"हित्वा गुणमयं सर्वं कर्म हित्वा शभाशभम् ।
उभे सत्यान्ते त्यक्त्वा येन यजमि तत्त्यज" ॥

In the Viṣṇusahasranāma we find the names Tattvam (तत्त्वम्), Tattvavit (तत्त्वविन्), Bhāma (एवात्मा), Janmamṛtyujarātigah (जन्ममृत्यु-जरातिगः). Here we find the Advaitic truth that there is only one Truth ; that the Truth and the knower of the Truth are one and the same, and that one who realises this Oneness goes beyond the cycle of birth, death and old age, i. e. attains final bliss.

SIVA RAHASYA (शिवरहस्यम्)

Siva Rahasya is considered as one of the epics. It consists of two parts, Jñāna Kāṇḍa (ज्ञान) and Upāsana (उपासना) Kāṇḍa. That the only one exists (without a second) and that the One appears as many is expressed herein in the first Amśa ;

“ज्ञानमात्मा त्वहं ब्रह्म ज्ञानं शान्तिरनुत्तमा ।
 स एकः परमात्मा हि नेह नानार्जस्ति किञ्चन” ॥
 “यस्यैकत्वं हि विज्ञाय शोकं तरति मानवः ।
 एकमेव महादेवमिन्द्रमित्रादिभिः सुरैः ॥
 नामरूपगुणैश्चैव मायया मन्यते जनः” ॥
 “इदं जगत्पुरा गृह्णन् तस्मिन् प्राविशदीश्वरः ।
 व्याकुर्वन्नामरूपं तु व्यवहारीव भासते” ॥
 “नेति नेति च वेदान्तैः सन्नित्यं प्रतिपाद्यते ।
 तदेव ब्रह्म त्वं विद्धि नेह नानार्जस्ति किञ्चन” ॥
 “असत्यमेतच्च जडं स्वसत्यात् सत्यवत् स्थितम् ।
 करोति च जडं सर्वं चेतनानां स चेतनः ॥
 मंगत्रानिव विश्वेशोऽङ्गः सर्वान्तरङ्गकः ।
 यस्य ज्ञानेन सर्वेषां मृतयः सर्वतो द्विजाः ॥
 सर्वं शिवतया भाति प्रभादेन महेशितुः ।
 स षोडशात्मा पुरुषो नेह नानार्जस्ति किञ्चन ॥”

In Rbhū (ऋभु) Gītā which forms part of the 6th Amśa, it is said that Vyāsa got the Brahma Sūtras from Śiva and that, in the Brahma Sūtras, he has taught that the universe is unreal. Some of the Sūtras are explained in the Rbhū Gītā itself ;

“व्यासा मन्वन्तरेषु प्रतियुगजनिताः शांभवा ज्ञानसिद्धयै
 भस्माभ्यवतसमस्तगात्रनिबहा रुद्राक्षमालाधराः ।
 कैलासं समवाप्य शंकरपदध्यानेन मूत्राण्युसा-
 कान्तात् प्राप्य वितन्वते स्वर्वाधिया प्रामाण्यवादान्यहो” ॥

“जन्माद्यस्य यतोऽयं चित्रजगतो मिथ्यैव तत्कारणं
 ब्रह्म ब्रह्मात्मनैव प्रकृतं परमदो वर्तमानं विवर्तेत् ।
 श्रुत्या युक्त्या यतो वा उच्यते पदघटितोद्बोधनो वर्तितः शम्भुः
 नाणः कालविपाककर्मजनिते व्याचक्षते वा वै मृषा ॥”

(1) THE PURĀṆAS (पुराणानि)

There are 18 Maha pu ṇas and 18 Upapu ṇas.
 The Viṣṇu Purāṇa (विष्णुपुराणम्)

The Viṣṇu Purāṇa stresses Advaitic truths at every step and ends with the famous Advaitic Upākhyāna of Kāṇḍikya Janaka and Keśidh-waja Janaka.

ज्ञानरूपमव्ययानिर्गुणं परमार्थतः ।
 तदेवार्थस्वरूपेण भ्रान्तिदर्शनतः स्थितम् । (1-2-6)
 परः पराणां परमः परमात्मान्मगस्थितः ।
 रूपवर्णादिनिर्देशविशेषणविवर्जितः ॥ (1-2-10)
 जपन् राजोगुणं तत्र स्वयं विश्वेश्वरो हरिः
 ब्रह्मा भूत्वाऽप्य जघनः विगृह्यो संप्रवर्तते ।
 गृह्ये च पात्यन्त्युगं यावत्कल्पविकल्पाः ।
 सत्त्वभूद्भुगवान् विष्णुरप्रमेयपराक्रमः ॥
 तमोद्रेकी च कल्पान्ते रुद्रसर्पा जनादेनः ।
 भैश्याखिलभूतानि भक्षयत्यतिदारुणः ॥ (1-2-61, 62, 63)
 मत्तः सर्वमहं सर्वं मायि सर्वं यत्नात्मने । (1-9-75)
 यत्र सर्वं यतः सर्वं यः सर्वं सर्वगश्च यः । (1-9-81)
 शुद्धस्मृतस्यैव भ्रान्त्या गुणवानिव योऽगुणः । (1-11-37)
 अहमेवाक्षयो नित्यः परमात्माऽव्ययश्च यः ।
 ब्रह्मसंज्ञोऽहमेवास्मि तथाऽने च परः पृथक् ॥ (1-19-86)
 सकलमिदमहं च बामुदेवः परमपुमान् परमेश्वरः स एकः ।
 यदा तु शङ्कं निजरूपि सर्वं कर्मक्षये ज्ञानमपास्तभेदम् ॥ (2-12-40)
 तस्मान्न विज्ञानमृतेऽस्ति किञ्चित् क्वचित्कदाचित्क्षप वस्तु जायते ।
 विज्ञानमेकं निजकर्मभेदविभ्रान्चित्तैर्वहुधाऽभ्युपेतम् ॥ (2-12-43)

सद्भाव एव भवतो प्रयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत् ।
 एतत् सर्वसंख्यवहारभूतं तथापि चोक्तं भवनाश्रितं ते ॥ (2-12-4)
 वस्तु राजेति यन्लोके यच्च राजभट्टादिकम् ।
 तथाप्यस्य नृपेत्यं तत्र सत् सङ्ख्यानामयम् ॥ (2-13-93)
 एको व्यापी समद्वन्द्व निर्गुणः प्रकृतेः परः ।
 जन्मवृद्ध्यादिरहितः आत्मा सर्वगतोऽन्यथः ॥ (2-14-29)
 तस्यात्मपरद्वेषेण सर्वोऽप्येकमय इति सत् ।
 विज्ञानं परमार्थोऽगो द्वैतिनोऽस्तस्य दर्शिनः ॥ (2-14-31)
 तदेतदुपादिष्टं ते संक्षेपेण महामते ।
 परमार्थसारभूतं यत्तद्वैतमशेषतः ॥ (2-16-18)
 एवमस्य भूतं यदिहास्मि निश्चिततत्त्वस्यो नास्मि परं ततोऽन्यत् ।
 सोऽहं स च त्वं स च सर्वमतदात्मस्वरूपं त्यज भेदमोहम् ॥ (2-16-29)
 गितनीत्यादिभेदेन यथैकं दृश्यते तथा ।
 भ्रान्तदृष्टिभिरान्यार्थं तथैकोऽपि पृथक्पृथक् ॥ (2-16-29)
 अविद्याभोहितात्मानः पुरुषा भिन्नदर्शिनः ।
 वर्तन्ते भेदं पथ्यान्ति चावयोरन्तरं हर ॥ (5-33-49)
 गंजायने येन तदन्तर्दोषं शङ्कं परं निर्मलमेकरूपम् ।
 मन्दूष्यते वाप्यवगम्यते वा तज्ज्ञानमज्ञानमनोऽयदुक्तम् ॥ (6-7-1)
 निर्वाणमय एवायमात्मा ज्ञानमयोऽमलः ।
 दुःखाज्ञानमयो धर्माः प्रकृतेस्ते तु नात्मनः ॥ (6-7-22)
 प्रत्यस्तमितभेदं यत्तन्नामावमर्गोत्तरम् ।
 चक्षुरात्मागन्तव्यं तज्ज्ञानं ब्रह्मसंजितम् ॥ (6-7-33)
 तद्भावभावमापन्नस्ततोऽगो परमात्मना ।
 भवत्यभेदा भेदश्च तस्याज्ञानकृतो भवेद् ॥ (6-7-95)
 विभेदजनके ज्ञाने नाशमात्यन्तिकं गते ।
 आत्मानो ब्रह्मणो भेदमसन्तं कः करिष्यति ॥ (6-7-96)

In Garuḍa Purāṇa (गरुडपुराण) (Ācāra Khaṇḍa) we read

“सर्वधारादिभिर्भेदैरेत्यथा वस्तुकल्पनम् ।
 व्योमादिनामरूपाद्यैरेत्यथाऽऽत्मा प्रकल्प्यते ॥
 प्रत्यक्षमपि यद्द्रव्यं दुर्दर्शमिति भाष्यते ।
 तथाहि रज्ज्शृङ्गः शुक्लिकारजतं यथा ॥
 आदावन्ते न गन्त्येव नामरूपाक्रियादयः ।
 सत्त्वावकल्पनं काले न सन्ति परमार्थतः ॥
 मायाविचारमिदं विचारेण विनीयते ।
 आपन्नरमिता मापि कल्पनाकालवर्तिनी” ॥
 “अहं ब्रह्म परं ज्योतिः विष्णुस्त्येव चिन्तयेत् ।
 ब्रह्मात्मनोऽप्येकत्वं स योगश्चोत्तमो मतः ॥
 सोऽहमस्मीति मोक्षाय नान्यः पन्था विमुक्तये ।
 व्यापकत्वात्कथं याति को याति क्व स याति च ॥
 अनन्तत्वाच्च देशोऽस्ति अमूर्तत्वाद्गतिः कुतः ।
 अद्वयत्वाच्च कोऽप्यस्ति बोधत्वाज्जडता कुतः ॥
 कथमाकाशकल्पस्य गतिरागतिर्मस्थिती ।
 जाग्रत्स्वप्नमुषुप्तं च भाषया परिवर्त्तितम्” ॥
 “अहं ब्रह्म परं तत्त्वं ज्ञात्वा त्वस्त्रिलविद्भवेत् ।
 यथैकमृण्मये ज्ञाते सर्वमेतच्चराचरम् ॥
 यथैकहेममणिना सर्वं हेममयं भवेत् ॥
 ज्ञातं तथैवमीशेन जनिताऽयस्त्रिजगत् ।
 यथान्धकारदोषेण रज्जुस्सम्यङ् न दृश्यते ॥
 तथा संमोहदोषेण चात्मा सायङ् न दृश्यते” ॥
 “यथा रथादयः स्वप्ने सन्तो नैव च सत्यतः ॥
 तथा जाग्रदवस्थायां भूतानि न तु सन्निधौ ।
 द्वैरूप्यं भाषया भाति जाग्रत्स्वप्नपदजयोः ॥
 एवमेतत्परं ब्रह्म स्वप्नजाग्रत्पदद्वये ।
 सुषुप्तमवलं रूपमद्वयं पदमुच्यते” ॥

“ज्ञानादज्ञानकार्यस्य निवृत्त्या मुक्तिरैक्यतः ।
 सा मुक्तिर्ब्रह्मणा चैक्यमनैक्यं प्राकृतेर्गुणैः” ॥
 “वेदाहमेतं पुरुषं चिद्रूपं तमसः परम् ।
 मोहमस्मीति मोक्षाय नान्यः पन्था विमुक्तये ॥
 श्रवणं मननं ध्यानं ज्ञानानां चैव साधनम् ।
 एकेन जन्मना ज्ञानान्मुक्तिर्न द्वैतभाविनाम् ॥
 यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
 तदामृतत्वमाप्नोति जीवन्नेव न संशयः ॥
 अहं ब्रह्मेत्यवस्थानं समाधिरभिधीयते ॥
 अहं ब्रह्मास्मिवाक्योत्थज्ञानान्मोक्षो भवेन्नृणाम्
 वाक्यज्ञानं भवेज्ज्ञानादहंब्रह्मपदार्थयोः ।
 पदद्वयार्थो द्विविधो वाच्यो लक्ष्यो स्पृतो वृषेः ।
 वाक्यवाच्यश्च शब्दः लक्ष्यः शुद्धः प्रकीर्तितः” ॥
 “ज्ञानादज्ञानकार्यस्य निवृत्त्या मुक्तिरैक्यतः ।
 जीवत्ववर्जितः प्राप्नोति नान्यानुस्वरूपतः ॥
 अहं ब्रह्मास्मि निर्लेपमहं ब्रह्मास्मि सर्वगम् ।
 सा मुक्तिर्ब्रह्मणा चैक्यमनैक्यं प्राकृतेर्गुणैः” ॥

In the Nāradiya Purāṇa (नारदीयपुराण) we find :

“तामद्रूपा न सद्रूपा माया नैवोभयार्थिका ।
 अनिर्वीच्या ततो जया भेदबुद्धिप्रदायिनी ॥
 मायैवाज्ञानभेदेन बुध्यते मुक्तिरात्मनः ।
 अज्ञानं नाशयेद्योगी योगेन मुक्तिरात्मनः ॥
 तन्नाशे निर्मलं ब्रह्म प्रकाशयति पण्डितः” ॥
 “यतो वाक्ते निवर्तन्ते न मनो यत्र संविशेत् ।
 तद्विद्यादात्मनो रूपमगङ्गस्थ विद्यात्मनः ॥
 यस्य सत्यतयासत्यं जगदेतद्विकाशते ।
 निरञ्जनात्ममत्पद्मं जगदेतच्चराचरम् ॥

निवृत्त्यप्येति वा यस्मिंस्तन्मत्यं ज्ञानमद्वयम् ।
 ब्रह्माद्वितीयं तदन्ते नामरूपक्रियास्पदम्” ॥
 “आत्मानं द्विविधं प्राह परापरविभेदतः ।
 परन्तु निर्गुणः प्रोक्तो ह्यहंकारयतोऽपरः ॥
 तयोर्भेदविज्ञानं योग इत्यभिधीयते ।
 यदा त्वभेदविज्ञानं जीवात्मपरमात्मनोः ।
 भवेत्तथा मनिश्चेष्ट पापच्छेदोऽपरात्मनः ॥
 एकाः सद्ब्रह्मज्ञानादित्यः परमात्मा जगन्मयः ।
 नृणां विज्ञानभेदेन भेदवानिव लक्ष्यते ॥
 वतंश्च नापि भोक्तृत्वं निर्गुणस्य परात्मनः” ॥
 “मायिनो मायया भेद पश्यन्ति परमात्मनि ।
 तन्मात्रमायां व्यज्रयागान्ममशक्तिजगत्तम ॥
 व्याप्तं ध्येयं ध्यातृभावं यथा नश्यति निर्भरम् ।
 ततोऽमृतत्वं भवति ज्ञानामृतनिषेवणात् ॥
 अज्ञापरिहितं ब्रह्म स्वप्रकाशं निरञ्जनाम् ॥
 अहमेवेति निश्चित्य परा आत्मिमावाप्नुयान्” ॥
 “एतो व्यापी समः सत्तः निर्गुणः प्रकृतेः परः ।
 वेणुरध्रादिभेदेन भेदः पटुजादियजिवः ॥
 अगदो व्यापिर्ना कार्यस्त्वश्चादस्य महान्महः ।
 एकत्वं सत्तभेदेन वाच्यतमप्रचुत्तिजः ॥
 दवादिभेदमप्यहमे नश्येवावर्णा हि म” ॥

In the Karma Purāṇa (कर्मपुराण) we find :

“न कर्ता न च भोक्ता वा तत् प्रकृतिपुरुषौ ।
 न माया नैव च प्राणाः न चैव परमार्थिनः ॥
 यथा प्रकाशतमसो गवन्त्या नोपपद्यत ।
 तद्वदेक्यं न संबन्धः प्रपञ्चकारमात्मनो ॥
 अहं कर्ता सुखी दुःखी बुद्धः स्थितिर्वा मतिः ।
 सा बाह्यकारकान्यादात्मन्यारोपिता जनैः ॥

तस्मादज्ञानमूलो हि संसारः सर्वदेहिताम् ।
 तेनायं संगतस्त्वात्मा कूटस्थोऽपि निरञ्जनः ।
 तद्गशादेव सर्वेषां सर्वदेहगमः पूज्यः ।
 एकः सन् भिद्यते शक्यता मायया न स्वभावनः ॥
 तस्मादद्वैतमेवाहुः मुनयः परमार्थतः ।
 यदा पश्यन्ति चात्मानं केवलं परमार्थतः ।
 मायामात्रं तदा सर्वं जगदुर्वतिं निर्वृतः ॥

In the Padma Purāṇa we find :

“अनाद्यविद्यया दृष्टेर्जीवे मरणञ्चमयी ।
 देहस्यात्मन्यहं बद्धया मन्थेते नहि तत्र ते ॥
 नन्निवृत्ती न तद्ब्रह्मा शङ्कं रूपविवर्जितम् ।
 नित्यं विज्ञानमानन्दं स्वभासा भागयज्जगत् ॥
 अर्नतिमिन्द्रियेभ्यस्तन्स्वप्रकाशकमात्मिकम् ।
 अविषयं मनोदूरं बुद्धेरपि न गोचरम्” ॥

In the Varāha Purāṇa (वराहपुराणे) we find :

“परमात्मा त्वयं भूतैः क्रीडते भगवान् स्वयम् ।
 कृता मायाबली मन्त्रैस्तद्देतन्म संशयः ॥
 अहम्भावगमता ब्रह्मात्र विधेयो गमश्चभिः ।
 प्राणयात्रास्तं सर्वं जगदेतद्विचेष्टितम् ।
 तत्रार्हमिति यः शब्दः स साधक्यं न गच्छति” ।
 “तस्मात्त्वमहि राजेन्द्र देवं नारायणं प्रभम् ।
 अभेदेन स्वदेहे तु पश्यन्वागधयन् प्रभम्” ॥

THE ŚIVA PURĀṆAS (शिवपुराणानि)

In the Sutasamlhita (सूतसंहिता) which directly bears the name of Sūta, the narrator of all the eighteen Purāṇas, and as such, is believed to contain the essence of all the eighteen Purāṇas, we find the idea clearly brought out that there is only one Pāramārthika Tattva, that

there is no second (Dvitiyam) and that all perception of differences is due to the working of the mind.

“व्यवहारदशा माया कल्पना नैव वस्तुतः ।
 वस्तुतः परमाद्वैतं ब्रह्मैवास्ति न चेतरेत् ॥
 मायारूपतया साक्षाद्ब्रह्मैव प्रतिभासते ।
 जगज्जीवादिरूपेणाप्यहो देवस्य वैभवम् ॥
 स्वस्वरूपानिरेकेण ब्रह्मणो नास्ति किञ्चन ।
 तथापि स्वातिरेकेण भाति हा देववैभवम् ॥
 जगदात्मतया पश्यन् बध्यते न विमुच्यते ।
 सर्वमेतत्परं ब्रह्म पश्यन् स्वानुभवेन तु ॥
 मूच्यते धोरमंसारात्मश्च एव न संशयः ।
 द्विविधो वेदराशिस्तु मुनयस्मंशितव्रताः ।
 गत्याद्वैतपरः कश्चित् वेदभागस्ममासतः ।
 कल्पितद्वैतनिष्ठस्तु वेदभागस्तथा परः ।
 सत्यमेव सदाद्वैतमस्यैव द्वैतमास्तिकाः” ॥

“अध्यस्तं हि सदाद्वैतं दृश्यत्वाच्छ्रुतिरूप्यवत्” ।

“तस्माद् द्वैतपरो भागः कल्पितो द्वैतगोचरः ।
 अद्वैतं सर्वदा सत्यं भेदाभावात्कथंचन ।
 अतो द्वैतं समध्यस्तमद्वितीये परात्मनि ॥
 अद्वैतं परमानन्दं ब्रह्मवस्तु नचापरम् ।
 यत्र प्रयोजनं तत्र श्रुतिर्मानमिति स्थितिः” ॥

“अतः प्रयोजनाभावादद्वैतं न प्रतिपाद्यते ।
 अनूद्य द्वैतमद्वैतं प्रतिपादयति श्रुतिः” ॥
 “आत्मभेदस्तथैवात्मब्रह्मभेदश्च सुश्रुताः ।
 उपाधिर्नैव क्रियते न स्वतो मुनिपुङ्गवाः ॥
 घटाद्युपाधिममर्कादाकाशस्य भिदा यथा” ।
 “मायया मांहिता मत्यास्तं भेदेन विदुर्बुधाः ॥
 जडाजडमिदं सर्वं तथा भाति परात्मनि ।

वीचीतरङ्गफेनाद्या यथा भान्ति महोदधी ॥
 महदादिविशेषान्तं जगद्भाति तथात्मनि” ॥
 “भेदकारणशून्यत्वाद्भेदाभावाच्च वस्तुतः ॥
 तत्त्वशब्दो स्वतस्सिद्धे चिन्मात्रे पर्यवस्यतः ।
 यः पदद्वयलक्ष्यार्थः तस्मिन्भेदः प्रकल्पितः ॥
 मायाविद्यात्मकोपाधिभेदेनैव न वस्तुतः” ॥
 “जाग्रत्स्वप्नमुषुष्यादिप्रपञ्चत्वेन भाति यत् ।
 तद्ब्रह्माहममिति ज्ञात्वा भवैवन्धः प्रमुच्यते ॥
 सर्वमेतत् परं ब्रह्म पश्यन् स्वानुभवेन तु ।
 मुच्यते धीरसंसारस्यैव न संशयः” ॥
 “तस्मादज्ञानमूलस्य संसारस्य क्षयो हरे ।
 आत्मनस्तत्त्वविज्ञानात् तत्त्वं ब्रह्मैव केवलम्” ॥

In Śivagīta (शिवगीता) we find :

“न कर्मणामनुष्ठानेन दानैस्तपसापि वा ।
 कैवल्यं लभते मर्त्यः किन्तु ज्ञानेन केवलम्” ॥
 “शिवश्शिवोऽहमस्मीति वादिनं यञ्च कञ्चन ।
 आत्मना सह तादात्म्यभागिनं कुरुते भूषम्” ॥
 “मुख्यं हं दुःख्यं हं चेति जीव एवाभिमन्यते ।
 निर्लेपोऽपि परं ज्योतिः मोहितः शंभुमायया ॥
 शक्ती रजनवद्विष्यं मायया दृश्यते शिवे ।
 यतो विवेकज्ञानेन न कोऽप्यत्रास्ति दुःखभाक् ॥”

In the Mārkaṇḍeya (मार्कण्डेयपुराणम्) Purāṇa we read

“मा मुक्तिर्ब्रह्मणा नैक्यमनैक्यं प्राकृतैर्गुणैः ।
 यथाहि कानकं खण्डमपदव्यवदग्निना ॥
 दग्धदोषं द्वितीयेन खण्डेनैक्यं व्रजेन्नृप ।
 न विशेषमवाप्नोति तद्वद्योगाग्निना यतिः ।
 निर्दग्धदोषस्तेनैक्यं प्रयाति ब्रह्मणा सह ।
 तदाख्यस्तन्मयो भूतो न गृह्येत विशेषतः” ॥

“यथा जलं जलेनैक्यं निक्षिप्तमुपगच्छति ।
 तथाऽऽत्मा साम्यमभ्येति योगिनः परमात्मानं” ॥

In the Īśvara (ईश्वरगीता) Gītā we find :

“यथात्मा मलिनोऽवच्छिद्रः विकारी स्यात्स्वरूपतः ।
 नहि तस्य भवेन्मृत्तिर्जन्मान्तरशतेष्वपि ॥
 अहं कर्ता मुखी दृक्की कृशस्मृत्वेति या मतिः ।
 सा चाहङ्कारकर्तृत्वात् आत्मन्यारोपिता जनैः ॥
 तस्मादज्ञानमूलो हि संसारस्मर्वदेहिनाम्” ॥
 “मन्यन्ते ये स्वमात्मानं विभिन्नं परमेश्वरान् ॥
 न ते पश्यन्ति न देवं वृथा तेषां परिश्रमः” ॥
 “एकस्य भिद्यते शक्त्या मायया न स्वभावतः ॥
 तस्मादद्वैतमेवाहुः मुनयः परमार्थतः ।
 भेदोऽव्यक्तस्वभावेन सा च मायात्मसंश्रया ॥
 यथा च धूमसंपर्काग्नाकाशो मलिनो भवेत् ।
 अन्तःकरणजैर्भावेरात्मा तद्वन्न लिप्यते” ॥
 “यदा नर्दानदा लोके सागरेणैकतां ययुः ।
 तद्वदात्माऽक्षरेणामो निष्कलेनैकतां व्रजेत्” ॥

In the Vāyupurāṇa (वायुपुराण) we read :

“जीवेश्वरब्रह्मभेदो निरस्तस्मूत्रनिर्णये” ॥
 “निर्मुक्तिं परं ब्रह्म श्रुतिर्याक्नविचारतः ॥
 अध्यत्मं सर्ववत्तत्र विश्वमेतन्प्रकाशते” ॥
 “विश्वस्मिन्नपि चान्वेति निविकारं च रज्ज्वत् ।
 सम्यग्विचारितं यद्वत् फेनोमिद्वद्वदोदकम् ।
 तथा विचारितं विश्वं ब्रह्म स्यान्न पृथग्भवेत् ॥
 सर्वं ब्रह्मैव नानात्वं नास्तीति निगमा जगुः” ॥
 “यदज्ञानाञ्जगद्भाति यस्मिञ्ज्ञाने जगद्ब्रह्म” ॥
 “रज्जावर्हिमंरी वारि नीलिमा गगने यथा ।
 अमद्विष्वमिदं भाति यस्मिन्नज्ञानकल्पितम्” ॥

मायया प्रियवार्णिषा विचित्रगुणशीलया ।
ब्रह्माण्डचित्रमनुत्तं यस्मिन् भिन्नाविधापितम् ॥
“पुण्येतिविहितमित्यं सूत्रेणैव च नैकया ।
अक्षरं ब्रह्म परमं सर्वकारणकारणम्” ॥

In the Devī Bhagavata (देवीभागवत) (Skandha I Adhyāya 15) we find :

सर्वं खल्विदमेवाहं तान्यदस्मि मनाननम् ।

In the 18th Adhyāya of the same Skandha, we read :

“जीवो ब्रह्म सदैवाहं नात्र कार्यो द्विचारणा ।
भदवाङ्मिस्तु संसारे वर्तमाना प्रवर्तते ॥
अविवेकं महाभाग विद्या चैतद्विवर्तनम् ।
विद्याविवेकं च विज्ञेयं सर्वदेव विचक्षणैः ॥
विनाऽऽत्तपं च छायायां जायते हि कथं सुखम् ।
अविद्यया विना तद्वत् कथं विद्यां च वेत्ति वै” ॥

In the 3rd Skandha, 5th Adhyāya, we read :

‘एकमेवाद्वितीयं यद्ब्रह्म वेदा वदन्ति हि’ ।

In the 6th Adhyāya :

“दृश्यं च निर्गुणं लोके न भूतं न भविष्यति ।
निर्गुणं परमात्म्यामी न तु दृश्यः कदाचन” ॥

In the 4th Skandha, 14th Adhyāya, we read :

“पञ्चकोशान्तरगते पुच्छब्रह्मस्वरूपिणि ।”

In the 7th Skandha, 28th Adhyāya, we read :

“तमः कृष्टस्वरूपैः नैतिनेर्नति वाक्यैर्देहेत्यने गवन्नागसमैः ।”

In the 31st Adhyāya, we read :

“पुनस्त्वं पदमश्वार्थं प्रत्यगर्थस्वरूपिणः” ॥

In the 32nd Adhyāya, we read :

“तस्या जडत्वं दृश्यत्वात् ज्ञाननाशान्नोऽपत्तिः ।
चैतन्यस्य न दृश्यत्वं दृश्यत्वे जडमेव तत् ॥

स्वप्रकाशं च चैतन्यं न परेण प्रकाशितम् ।
अनप्यं च नित्यत्वं सिद्धं संवित्तनो मम ॥
ज्ञानन्दरूपता चास्याः परप्रेमास्पदत्वतः ।
मा न भवं हि भूयागमिति प्रेमात्मनि स्थितम् ॥
सर्वस्यान्यस्य मिथ्यात्वादमङ्गत्वं स्फुटं मम” ॥

In the 34th Adhyāya,

“प्रकृतं शृणु राजेन्द्र परमात्माञ्च जीवताम् ।
उपाधियोगात्मप्रान्तः कर्तृत्वादिकमप्युत ॥
अज्ञानमेव मूलं स्यात्ततः कामस्ततः क्रिया ।
तस्मादज्ञाननाशाय दमेत नियतं नरः ॥”
“तत्त्वमस्यादिवक्तव्यं तु जीवब्रह्मैक्यबोधकम् ।
एवमेव ज्ञाते निर्भयस्तु मदुपो हि प्रजायते ॥
तत्पदस्य च वाच्यार्थो गिरेऽहं परिकीर्तितः ।
त्वपदस्य च वाच्यार्थो जीव एव न गंशयः ॥
उभयार्थैक्यमग्निना पदेन प्रोच्यते ब्रुवैः” ॥

In the 11th Skandha, we read :

“अहं देवि न चान्यो हि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं स्वात्मानग्निं चिन्तयेत्” ॥

In the Brahmanḍa Purāṇa, Lalitā Sahasranāma, we find the following names which are Advaitic in their import :

“तत्पदमश्वार्थः, अदृश्या, दृश्यगृह्णता, निर्द्वेता, द्वैतवज्रिता, ब्रह्मात्मैक्यस्वरूपिणी, सर्वोपाधिविनिर्मुक्ता, तत्त्वमर्थस्वरूपिणी, मिथ्याजगदधिष्ठाना, नामस्वरूपविवर्जिता, पञ्चकोशान्तस्थिता, अप्रेमया, स्वप्रकाशा, मनोवाचात्मगोचरा” etc.

THE BHĀGAVATA (भागवतम्)

That the Bhāgavata treats of the highest Advaita philosophy cannot be denied. It is called aptly the Paramahansa Saṁhitā. At the beginning, in the middle and at the end, it treats of the identity of the Individual soul with the Supreme Brahman.

In the 6th Skandha 16th Adhyāya, Śrī Bhagavān says to Citra Ketu :

"यत्तु भूतः पुंश्चैव तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

In the 7th Skandha, Pradhāna says :

नृणां भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

Coming to the 10th Skandha, we find in the 2nd Adhyāya, Brāhma extolling the unborn Kṛṣṇa in the words :

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

In the 11th Adhyāya, Devaki says :

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

The whole of the 11th Adhyāya, the Brāhma Stuti, is only an elaboration of Advaita Truths. We have the only some Ślokas from the chapter :

"सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

"सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

In the 87th Adhyāya, in the Śruti Citā we find many Ślokas stating that all duality is due to ignorance and is consequently false :

In the first verse of the Pūrāṇa itself the illusion of the Dvaita world made up of the three guṇas is well expounded.

"सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

In the 2nd Skandha (Adhyāya 9 verses, 32-33) Śrī Bhagavān Himself says to Brāhma

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

The definition of Māyā is given as "that which appears without the real object and vanishes with the realization of the Ātma i.e. the subject".

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

In the 3rd Skandha (Adhyāya 31) we find :

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

Kapila's discourses addressed to his mother Devahūtī, in the 3rd skandha, are full of Advaita's truths.

In the fourth Skandha, Dhruva explains :

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

In the 22nd Adhyāya of the same Skandha Śrī Saṃskumāra teaches Pṛthu :

सर्वं भूतं तद्वत् भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥
 न च भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ।
 भूतानामुत्पत्त्यै भूतं तद्वत् भूतः सदा भूतः ॥"

Jadābharaṭa's advice to Rahugāṇa in the 5th Skandha is again brisling with Advaitic truths.

“जनिमसन्तस्मनो मृतिमुतात्मनि ये च भिदां विषण्मृतं स्मरन्त्युपदिशन्ति त आरुपितः ।
 त्रिगुणमयः पुमानिति भिदा यदबोधकृता त्वयि न ततः परत्र म भवेदबोधरसं” ॥
 “न यदिदमग्र आमं न भविष्यदतो निधनादनुमितमन्तरा त्वयि विभाति मृषैकरसे ।
 अत उपमीयते द्रविणजानिविकल्पयैः वितथमनोविलासमृतमित्यवयववृथाः” ॥

When Parikṣit asked Śuka how it was there was such a tremendous intensification of love in the Gopas towards their children in Brindavana at the time of the Vastrāpaharaṇa by Brahma, Śrī Śuka replies :

“सर्वेषामपि भूतानां नृप स्वात्मैव बल्लभः ।
 इतरेष्वप्यविनाद्यास्तद्वल्लभतयैव हि” ॥
 “तस्मात्प्रियतमः स्वात्मा सर्वेषामपि देहिताम् ।
 तदर्थमेव भक्तानं जगदेतच्चराचरम् ॥
 कृष्णमेवमब्रूहि त्वमान्मानमखिलात्मनाम् ।
 जगद्धिताय मांऽप्यत्र देहिवाभाति मायया ॥
 वस्तुनो जानतामत्र कृष्णं स्थास्नु चरिष्णु च ।
 भगवद्रूपमखिलं नान्यद्वास्त्वहं किञ्चन” ॥

In the 11th Skandha, 2nd Adhyāya, Śrī Śuka, speaking of the Navayogis, says :

“त एते भगवद्रूपं विश्वं मदमदात्मकम् ।
 आत्मनोऽप्यतिरेकेण पश्यन्तो व्यचरन्महीम्” ॥

In the same Skandha Kavi one of the Navayogis says to Nimi :

“भयं द्विर्न्याभिनिवशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः ।
 तन्माययाजो ब्रुथ आभजेतं भक्त्यैक्येशं गुणदेवतात्मा ॥
 अविशमानोऽप्यवभाति हि द्वयोः ध्यानुर्धिया स्वप्नमनोरथौ यथा ।
 तत्कर्म संकल्पविकल्पकं मनो ब्रुथा निरुध्यादभयं ततः स्यात्” ॥

In the 28th Adhyāya of the same Skandha, Śrī Kṛṣṇa says to Uddhava :

“किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत् ।
 वाचोदितं तदनुतं मनसा ध्यानमेव च ॥
 छायाप्रत्याङ्ग्या भासा ह्यसन्तोऽप्यर्थकारिणः ।
 एवं देहादयो भावा यन्त्यन्त्यामृत्युनो भयम्” ॥

“प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा ।
 आद्यन्तवदमज्जात्वा निःसङ्गो विचरेदिह” ॥
 “अर्थो ह्यविद्यमानेऽपि संमृतिर्न निवर्तते ।
 ध्यायतो विषयानस्य स्वप्नेऽनर्थागमौ यथा” ॥

The reality of the Ātmā and the falsity of the Dvaita Prapañcha is expounded by Śrī Kṛṣṇa in the following śloka :

“यथा हिरण्यं स्वकृतं पुरस्तात्पश्चाच्च सर्वस्य हिरण्यस्य ।
 तदेव मध्ये व्यवहार्यमाणं नानापदेशैरहमस्य तद्वत् ॥
 विज्ञानमेतत्त्रिव्यवस्थमङ्ग गुणत्रयं कारणकार्यकर्तुं ।
 समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥
 न यत्पुरस्तादुत यत्न पश्चान्मध्ये च तन्न व्यपदेशमात्रम् ।
 भूतं प्रसिद्धं च परेण यद्यत्तदेव तत्स्यादिति मे मनीषा ॥
 अविद्यमानोऽप्यवभासते यो वैकारिको राजसमर्ग एव ।
 ब्रह्म स्वयंज्योतिरतो विभाति ब्रह्मन्द्रियार्थात्मविकारचिप्रम्” ॥

In the 12th Skandha, towards the close of Śrī Śuka's narrative, Śrī Śuka gives the final advice to king Parikṣit in the following words :

“अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।
 एवं ममीक्षन्नात्मानमात्मन्याधाय निष्कले ॥
 दशन्तं तक्षकं पादे लेनिहानं विषाननैः ।
 न द्रक्ष्यमि शरीरं च विश्वं च पृथगात्मनः” ॥

(K) THE ĀGAMAS (आगम)

The Āgamas are divided into Śaiva, Śakta and Vaiṣṇava Āgamas. The Vaiṣṇava Āgamas are again divided into Pāñcharātra and Vaikhāṇasa Āgamas.

ŚAIVĀGAMAS (शैवागम)

Some of the Śaivagamas begin with the teaching of the difference between the Jīva and Śiva. They then dwell upon Bheda (difference) which is essential for devotion and finally declare the highest reality, namely, the identity of the Jīva and Śiva.





Shri Tirumalaeswara



Sundaramurthi Navanar



Shri Appar

The Sarvajñānottarāgama says :

“साधनेन स्वतो जीवो न शिवस्मर्वथा भवेत् ।
स्वतोऽशिवश्शिवस्साक्षान्न भवेत्तु कदाचन ॥
शिव एव स्वतस्साक्षान् शिवो भवति नान्यथा ।
केचित्सामान्यमद्वैतं वदन्ति भ्रान्तचेतसः ॥
विशेषाद्वैतमाश्रित्य न तेषामस्ति वेदनम् ।
द्वैतमेवास्ति सर्वस्य प्रवदन्ति हि केचन ॥
न ते मनुष्याः कीटाश्च पतङ्गाश्च घटा हि ते ।
भेदे गति भवेदैक्यमिति चेत्तन्न संगतम्” ॥
“अहमात्मा शिवो ह्यन्यः परमात्मेति यस्मृतः ।
एवं योपासयेन्मोहान्न शिवत्वमवाप्नुयात् ॥
शिवोऽन्यस्त्वहमेवान्यः पृथग्भावं विवर्जयेत् ।
यश्शिवस्मोऽहमेवेति ह्यद्वयं भावयेत्सदा ॥
एवमेकात्मभावेन संस्थितस्य तु योगिनः ।
सर्वज्ञत्वं प्रकाशेत विकल्परहितस्य तु ॥
आत्मलाभात्परो लाभः क्वचिदन्यो न विद्यते ।
तदात्मनमुपार्गितं योज्यमात्मा परस्तु यः” ॥

In Saravajñānottara we also read :

“संसारार्णवमग्नानां भूतानां शरणार्थिनाम् ।
नान्यश्शरणदः कश्चिदात्मजानादृते क्वचित्” ॥

In Suprabhedāgama we find :

“यथा जलं जले क्षिप्तं क्षीरे क्षीरं घृते घृतम् ।
अविशेषं भवेत्तद्वदात्मापि परमात्मनि” ॥

In the Mālinī Vijaya (मालिनीविजय) Tantra (belonging to the Kāśmīr Śaivism) we find :

“मलमज्ञानमिच्छन्ति संसाराद्भ्रुकुरकारणम् ।
अज्ञानाद्बध्यते लोकस्ततस्सृष्टिश्च संसृतिः” ॥

The Vijñāna Bhairava Tantra (विज्ञानभैरवतन्त्र) states that the appearance of the world is like Indrajāla i.e., legerdemain.

“इन्द्रजालमयं विश्वं न्यस्तं वा विश्वकेमवत् ।
जलस्यैवोर्मयो वल्लंज्वालाभङ्गश्चः प्रभा रवेः ॥
ममेव भैरवस्यैता विश्वभङ्गश्चो विभेदिताः” ॥

In the Kulayukti Tantra (कुलयुक्तितन्त्रे) we find :

“वेदान्ते वैष्णवे शैवे मीरे बौद्धे ज्योतीर्णि च ।
एक एव परम्यात्मा जाता जयं महेश्वरि” ॥

We see here a clear statement that the Vedānta, the Vaiṣṇava, the Śaiva, the Saura and the Bauddha schools view the Supreme Being as being identical with the knower and the known. The Sarvajña Bhairava Tantra (सर्वज्ञभैरवतन्त्र) clearly explains the Advaitic conception of Mokṣa, namely that Mokṣa is not a place to be reached. It is only the cutting of the knot of ignorance.

“नान्यत्र गमनं स्थानं मोक्षोऽस्ति मुरमुन्देरि ।
अज्ञानग्रन्थिभेदो यः स मोक्ष इति कथ्यते” ॥

In the Sāhityapīrākāśa Tantra (सहित्यप्राकाशतन्त्र) we read :

“इति निमलबोधैकरूपे दोषपरिग्रहः ।
विवर्तपरिणामाभ्यां द्वाभ्यामप्युपपद्यते ॥
विवर्तोऽपि तथारूपस्तथाभासित्वमच्युतः ।
परिणामी स एव त्वं सुवर्णमिव कुण्डले ।
मायात्वमेतदेव स्यान्नाशस्तत्त्वप्रदर्शनात् ।
नाहिरज्ञानरज्ज्वात्मा सर्वादीन्मन्यते पुनः” ॥

THE ŚĀKTĀGAMAS (शाक्तागमाः)

In the Kulacūḍāmaṇi Tantra, Devī says to Śiva

“न कार्यं नापि यत्किञ्चित् ब्रह्माहं स्फुरितप्रभम् ॥
कार्यभावसमापन्ना यदाहं विश्वरूपिणी” ॥
“शिवशक्तिरुमायोगात् जायते मृष्टिकल्पना ।
शिवशक्तिमयं सर्वं यत्किञ्चिज्जगतीगतम्” ॥
“तदा त्वमेव सर्वत्र सर्वत्राहं महेश्वर ।
सर्वं त्वमेव देवेश सर्वं चाहं मनातन ॥”

In the Kālivilāsa Tantra (कालीविलासतन्त्रं) we read :

अद्वैतरूपिणी आद्या अमिता अणिमा तथा ॥

The Kulārṇava Tantra (कुलार्णवतन्त्र) reads :

“अस्मि देवि परब्रह्मस्वरूपा निष्कलः शिवः ।
सर्वज्ञः सर्वकर्ता च सर्वेशो निर्मलोद्भयः ॥
स्वयं ज्योतिरनाद्यन्तो निर्विकारः परात्परः ।
निर्गुणस्मन्निश्चिदानन्दस्तदंशा जीवगजकाः ।
अनाद्यविशेषहिताः यथाज्जी विस्फुलिगताः” ॥

In the Paraśurāma Kalpa Sūtra (परशुरामकल्पसूत्रं) we read :

“शरीरकञ्चुकिनश्चिदो जीवः । निष्कञ्चुकश्चिदः परमेश्वरः” ।

In the Mahānirvāṇa Tantra (महानिर्वाणतन्त्रं) we find :

“स एक एव भद्रः सत्योद्भूतः परात्परः ।
स्वप्रकाशः सदा पूर्णः सन्निश्चिदानन्दलक्षणः ॥
निर्विकारी निराधारी निर्विशेषो निराकुलः ।
गुणार्जितः सर्वसाक्षी सर्वान्मा सर्वदृग्बिम्बः ॥
गूढः सर्वेषु भूतेषु सर्वव्यापी सनातनः ।
सर्वेन्द्रियगुणाभासः सर्वेन्द्रियविवर्जितः ॥
तदधीनं जगत्सर्वं जैनेत्यं सत्तत्त्वचरम् ।
तदानन्दमनकस्तिष्ठेदावलक्यमिदं जगत् ॥
तन्मन्यतामपाश्रित्य भद्रदूतानि पृथक् पृथक्” ॥
“सत्त्वदेव सदा स्थायि निश्चैतन्यं प्रकटितम् ।
एकमद्वैतमाशानि ब्रह्मवादब्रह्म गीयते” ॥
“तत्त्वमसि महाप्राज्ञ हेमः सोऽहं विभावय ।
निर्ममो निरहंकारः स्वभावेन गुणं चर” ॥
“आब्रह्मस्तम्बपर्यन्तं सदृशेण विभावयन् ।
विस्मरन्नामरूपाणि ध्यायन्नात्ममानमात्मनि” ॥
(विहरेत् क्षिती)
“यथा सत्यमपाश्रित्य मृषा विश्वं प्रतिष्ठति ।
आत्माश्रितस्तथा देहो जानघेवं सुखो भवेत्” ॥

“सर्वं ब्रह्मणि सर्वत्र ब्रह्मैव परिपश्यति ।

जेयः स एव सत्कौलो जीवन्मुक्तो न संशयः ॥”

In the last chapter of this Tantra we find a very beautiful exposition of Advaita truths :

“ब्रह्मादितृणपर्यन्तं मायया कल्पितं जगत् ।
सत्यमेकं परं ब्रह्म विदित्वैवं सुखी भवेत् ॥
विहाय नामरूपाणि नित्ये ब्रह्मणि निश्चये ।
परिनिश्चितत्वां यः स मुक्तः कर्मबन्धनात् ॥
न भुक्तिर्जपनाहोमादुपवासनैरपि ।
ब्रह्मैवाहमिति ज्ञात्वा मुक्तो भवति देहभूत् ॥
आत्मा साक्षी बिम्बः पूर्णः सत्योद्भूतः परात्परः ।
देहस्थोऽपि न देहस्थो जायैवं मुक्तिभाग् भवेत् ॥
बालकीडतत्रगर्वं रूपनामादिकल्पनम् ॥
विहाय ब्रह्मनिष्ठो यः स मुक्तो नात्र संशयः” ॥
“योगो जीवात्मनोरैक्यं पूजनं गेवकेशयोः ।
गर्वं ब्रह्मेति विदुषो न योगो न च पूजनम् ॥”
“सत्यं विज्ञानमानन्दमेकं ब्रह्मेति पश्यतः ।
स्वभावात् ब्रह्मभूतस्य किं पूजा ध्यानधारणा” ॥
“स्वमायारहितं विश्वमविनश्यं सुरैरपि ।
स्वयं विराजते तत्र ह्यप्रविष्टः प्रविष्टवत् ॥
बहिरन्तर्यथाऽऽकाशं सर्वेषामेव वस्तुनाम् ।
तथैव भाति भद्रो ह्यात्मा साक्षी स्वरूपतः” ॥
“यथा शरावर्तयस्यै रवि पश्यत्यनेकधा ।
तथैव मायया देहे बहुधाऽऽत्मानमक्षते ॥
यथा सलिलचाञ्चल्यं मन्यन्ते तद्गते विधौ ।
तथैव बुद्धेश्चाञ्चल्यं पश्यन्त्यात्मन्यकोविदाः ॥
घटस्य यादृशं व्योम घटे भग्नेऽपि तादृशम् ।
नष्टे देहे तथैवात्मा भ्रमरूपो विराजते” ॥

“न कर्मणा विमुक्तः स्यान्न सन्तत्या धनेन वा ।
आत्मनात्मानमाज्ञाय मुक्तो भवति मानवः ॥
ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं भाति मायया ।
विचार्यमाणे त्रितये आत्मैवैकोऽवशिष्यते ॥
ज्ञानमात्मैव चिद्रूपं ज्ञेयमात्मैव चिन्मयः ।
विज्ञाता स्वयमेवात्मा यो जानाति स आत्मवित्” ॥

PĀÑCARĀTRĀGAMAS

In the Padmasaṁhitā (पद्मसंहिता) belonging to the Pāñcarātrāgama (8th Adhyāya) there is a discussion between Brahma and Nārāyaṇa. There-
in we find :

“भेदेन चाप्यभेदेन मिश्रेण च चतुर्मुख ।
त्रिधैव मुक्तिरुदिता भेदे कैङ्कर्यलक्षणा” ॥
“अभेदे मुक्तिरत्यन्तमैक्यं स्यात्परजीवयोः ।
आत्मनो भावना चैक्यं मोऽहमित्येवमात्मिका” ॥
“विज्ञानेनैकतानेन परमात्मनि चिद्धने ।
ऐक्यं प्राप्नोति सा मुक्तिः उक्ता मायुज्यलक्षणा” ॥
“मुक्तिर्विस्त्येकतापत्तिर्जीवात्मपरमात्मनोः” ।

In the 6th Adhyāya of the same work we read :

“यथा पुष्करपर्णेषु स्वच्छमम्भः प्रतिष्ठितम् ।
अन्तर्बहिरभिव्याप्य तिष्ठत्येको महार्णवे ॥
निमग्नस्यैव कुम्भस्य बहिरन्तराणां स्थितिः ॥
परक्षेत्रज्ञयोरैक्यमात्मनः श्रुतिचोदितम् ॥
क्षेत्रज्ञस्यास्य बाहुल्यं देहभेदात्प्रतीयते ।
एकस्यैव हि बिम्बस्य दर्पणेषु यथा भिदा ।
भूतपञ्चकमंघ्रातं क्षेत्रं तत्र व्यवस्थितम्” ॥
“यथा घटस्थमाकाशं नीयमाने घटे मतिः ।
यातीति वस्तुतो नैव भेदोऽस्ति परजीवयोः” ॥

Jayasāṁhitā (जयसंहिता), another Āgama, belonging to the Pāñcarātrāgama says :

“घटसंस्यं यथाऽऽकाशं नीयमानं विभाव्यते ।
नाकाशं कुत्रचिद्याति तथानां घटस्य च” ।
“एष नारायणो देवस्सर्वोपाधिविवर्जितः ।
भवार्णवं परं ब्रह्म स्फटिकामलमभ्रभम्” ॥
“मस्तिंगमाद्यथा तायं संप्रविष्टं महोदधी ।
अलक्ष्यश्चादको भेदः परस्मिन्यागिना तथा” ॥
“यदिदं पश्यसि ब्रह्मन् मायया निर्मितं जगत् ।
कालादिवद्वृत्तिर्भेदः भिन्नं नानास्वरूपकम्” ॥

In the Nārada Pāñcarātra (नारदपाञ्चरात्रं) we read :

“जीवस्तत्प्रतिबिम्बश्च भाक्ता च मृगदुःखयोः ।
प्रलीयते पुनस्तत्र प्रतिबिम्बो यथा रवेः” ।
“तस्मान्नित्यं परं ब्रह्म स जीवो नित्य एव सः” ॥

In the Brahma Saṁhitā (ब्रह्मसंहिता) we read :

“द्वैतं नास्तीति बोधेन मनसो द्वैतनाशनम् ।
एकदन्ता हि संसारः ब्रह्मैवं विचार्य ॥
मगुणोपासनं तावत्साधनं निर्गुणस्य तु ।
ब्रह्मविद्भूवति ब्रह्म इत्येषा च परा श्रुतिः” ॥

In the Viṣṇu Saṁhitā (विष्णुसंहिता) we read :

“दर्पणानां बहुल्ये तु दृश्यन्ते नैकधा यथा ।
तद्वद्वहुल्यं मन्यन्ते विष्णोस्तस्यान्पत्तेतमः ॥
यथाऽम्भसंन्दुबिम्बानि प्रतिशब्दाश्च नैकधा” ।
“एकोऽव्यात्मा बहुल्येवमित्याहुस्तन्वदर्शिनः ।
स ह्यात्मान्तरात्मा च परमात्मा च स स्मृतः” ॥
“तस्य नुर्यं परं रूपं यः पश्यति स एव सः” ॥

VAIKHĀNASĀGAMAS (वैखानसागमः)

The Vaikhānasāgamas treat generally about the daily worship, construction of temples, the celebration of festivals etc. Even here we find

many passages bearing on the nature of the Universe and the identity of the Jīva with the Lord. The Atri Saṁhitā says that the Paramātmā is eternal, incomprehensible and beyond the reach of the senses, and that the Śrūtis declare that the Universe is pervaded by Him and there is nothing else beside Him.

नित्योऽचिन्त्याऽप्रमेयश्च निर्गुणोऽर्जुन्न्द्रियः परः ।

सर्वथः सर्वभूतात्मा सर्वाधारः सनातनः ॥

नेनेदं पूर्णमिव्याह श्रुतिस्मद्रहितं न च ॥ अत्रि. अध्याय ३१.

4) THE TAMIL CLASSICS (द्राविडग्रन्थाः)

Even in the ancient Tamil classics Advaitic ideas are met with almost at every step. For instance, Tirukkural (Nos. 1 (5), 36 (5), 56 (2), No. 1 (5) says that both merit and sin ("Iru Viṁu") are due to ignorance, literally darkness ("Iru" = Avidya). No. 35(5) says that it is difficult to discern the truth amidst the diversity that we see. No. 56(2) says that those who attain true knowledge through the removal of illusion due to ignorance (Iru = Avidya) experience the final bliss. The Tirumandiram of Tirumular which abounds in numerous Advaitic outpourings, has a verse which can be equated with the famous stanza in Svātma Nīrupaṇa (Dantini dāru vikāre etc.) (दन्तिनि दारुविकारे). Many verses in the Tirumandiram deal with the Chāndogya Mahāvākya and assert that the "I" and the "You" are not at all different (Nān Ena Ni Ena Vēru Ilai) and that there is no difference between soul and God ("Jīvan Ena Śivan Ena Vēru Ilai"). The Musings of the Śaivite Nāyanaṁbārs and the Vaiṣṇavite Ālṅkārs in Tamil expound every aspect of Advaita. The famous Appar says in his Tiruvārur Tiruttāṇḍagam that the vast ocean of Saṁsāra is false and illusory (Pai Māyā Peruṅkaḍal). Tṛiṇjāna sambandha says in his Śīrkālī decad, that God, the Highest Truth, transmutes those who attain Him into his own self. Nannalyār, the greatest of the Vaiṣṇava saints, says "Nāne Ni (Thou art I)". Tirumālisaī Ālṅkāra says "Yaṁuṇ Nī" (I too am Thou.) Tirumangai Ālṅkāra says "Yāvarumāi Yāvaiyomāi" (Thou art all that is animate and inanimate).

(m) A KEY TO THE UNDERSTANDING OF THE PURPOSE OF THE OTHER SCHOOLS OF PHILOSOPHY.

When the Ultimate Truth has been unequivocally declared to be

एकस्तमस्तं यदिहास्ति किञ्चित्

तदच्युतो नास्ति परं यतोऽन्यत् ।

साहं स च त्वं भ च सर्वमेतन्

(Sri Viṣṇu Purāṇa II. 16. 23)

and परमार्थसारभूतं यत्तदद्वैतमशेषतः ।

(ibid II. 16-18)

and अगत्यमन्यत् । एतन्नु यत्संव्यवहारभूतम् ।

(ibid. II. 12. 45)

and अद्वैत एव श्रुतिशिखरगिरामागमातां च निष्ठा साकं सर्वेऽपराणः ।

(Preface to Viśiṣṭādvaita Śivārkamaṇḍīpikā of Śrī Appayya Dikṣitendra)

The question, naturally arises : If Advaita be the Highest Truth, why should sages like Kapila, Gautama, Kaṇāda, and Jaimini of antiquity, and many intellectuals of later times have founded other schools of philosophy propagating Bheda (भेद)—Difference or Dualism as being the Ultimate Truth ? Not being content with establishing their doctrine of Difference, they have even gone to the extent of decrying Advaita in somewhat vehement terms. Such brilliant intellectuals as they could certainly not have missed the lofty Monistic message of the Śrūtis. The secret of their *apparent antagonism* to the Advaita lies far below the surface. The real attitude of the founders of the other schools towards Advaita can best be gleaned through a careful study of Prabhākara's Bṛhatī (बृहती) which is a super-commentary on Śābarasvāmī's Bhāṣya on Jaimini's Purva Mīmāṃsā Sūtras—Purva Mīmāṃsā being the earliest system entirely antagonistic to the Advaita. Śābarasvāmī, the Bhāṣyakāra, on the Purva Mīmāṃsā Sūtras naturally surpasses himself in the staunch advocacy of the efficacy of Karma. In the course of his Bhāṣya, however, Śābarasvāmī has had perforce to allude to a cardinal tenet of the Advaita, but he makes a perfunctory reference thereto and shelves the issue with an almost unceremonious haste. Prabhākara, dealing with this aspect of Śābarasvāmī's discussions,

poses, in his Bṛhati, the issue. "Wherefore did the Bhāṣyakāra Śabarasyāmi not elaborate the cardinal doctrine of Advaita to which he has had to allude?" In explanation thereof; Prabhākara says that the Bhāṣyakāra Śabara skipped over the issue, not because he did not know the fullest implications thereof (नाजानात्) but solely because he believed, in fullest concurrence with Śrī Kṛṣṇa's dictum, in not confounding the understanding of mediocre intellects who are addicted to Karma and who are dominated by a mistaken sense of agency, with an elaborate discussion of Advaita.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

(Bhag. Gīta, 3-26)

The message of Advaita is intended for the chosen few, the spiritual elect of acute intellect, who have the necessary discrimination (विवेक) and dispassion (वैराग्य) to qualify them for receiving the Advaitya-Ātma-Jñāna (अद्वितीयात्मज्ञानं). Hence it is that Bhagavān Śrī Kṛṣṇa recommends that this Supreme Wisdom of Advaita should be jealously guarded, as jealously as one would guard a crest-jewel of regal splendour.

राजविद्या राजगृह्यं पवित्रमिदमुत्तमम् ।

(Bhag. Gīta IX. 2)

Should, therefore, the message of the Advaita be expounded to the mediocre intellects whose understanding is clouded by ignorance, it might cause them more harm than good. There, then would arise the grave danger of their being weaned from Karma, without, however, there arising in them even an iota of true Ātma Jñāna. They would thus be lost, irredeemably lost, in the fullest sense of the word.

Herein, therefore, lies the secret of the founding of the other systems—the desire to impart a new orientation to human endeavour. All these other systems of philosophy serve to set the aspirants on the highway to Mukti by leading them through bye-paths best suited to their temperaments. Hence, all the other systems, though apparently violently opposed to Advaita, merely and truly subserve Advaita, function as graded stepping stones to Ātma Jñāna, and are thus later subsumed in the all-encompassing Advaita. In the words of the great Tamil Saint Thāyumanavar,

"OTHARIYA TUVITHAME ATTHUVITHA JNĀNATHAI UN-DUPAṆU JNĀNĀMĀHUM (Advaita jñāna is the sure means to engender Advaitajñāna).

That all the other schools of thought supplement and re-inforce Advaita, should be evident from the fact that the leading luminaries of the Advaita school like the great Vācaspati Miśra and the illustrious Appayya Dīkṣitendra, firm in their conviction with regard to the unassailability of Advaita, firm still in their belief that all the other apparently antagonistic systems materially help to further the cause of Advaita, have deigned to write masterly treatises on all the other systems, adorning them with the touch of their genius, and elaborating them with such a depth of vision as has never before been witnessed. They have thus effected a rapprochement, a novel syncretism—a reconciliation of antinomies. They have thus not merely correlated all the dualistic systems, but integrated them with the Advaita. In the days of Vācaspati Miśra (Circa, 9th Cent. A. D.) the other best known dualistic schools were the Sāṅkhya, the Pūrva Mīmāṃsā, the Yoga, the Nyāya and the Vaiśeṣika. With an astonishing catholicity of outlook, Vācaspati, that doyen among Advaitins, wrote standard and unimpeachably authoritative treatises on all these Darśanas. So too, did Śrī Appayya Dīkṣitendra, with regard to the schools current in his day, wrote many unquestionably authoritative works on Śiva Viśiṣṭādvaita, on Vaiṣṇava Viśiṣṭādvaita, and on the Mādhyā Siddhānta with the firm conviction that an understanding of these dualisms in their correct perspective is an almost indispensable pre-requisite to a correct understanding of Advaita. The attitude of Śrī Vācaspati Miśra and of Śrī Appayya Dīkṣita—to choose but two from among an entire galaxy of celebrities amply illustrates the fact that there could never be any real antagonism between the Advaita and the other professedly dualistic schools a fact that Śrī Gauḍapādācārya sums up in the cryptic verse :

तेभ्यो न विरुध्यते । (माण्डूक्यकारिका ३-१०)

Even when dealing with the other schools of thought, Advaitācāryas like Śrī Śaṅkarācārya and Śrī Sureśvarācārya show their magnanimity and recommend that whatever is good in the other schools may be assimilated by us. In the Bhāṣya on Bhagavat Gītā, Chapter XVIII, verse 19, Śrī Śaṅkarācārya says :

“गुणसंख्यानं कापिले शास्त्रे । नदपि गुणसंख्यानशास्त्रं गुणभोक्तृविषये ‘प्रमाणमेव । परमाथयज्ञानैकत्वविषये यद्यपि विरुद्धयते, तथापि तत्रापि कापिलानां गुणगोणव्यापारनिरूपणे अभिव्यक्ता इति, तच्छास्त्रमपि ब्रह्मसंख्यानसंख्यानोपादीयत इति न विरोधः”

Again in his Bhāṣya on Brahma Sūtra II. 1. 3., Śrī Śaṅkarācārya says :

“येन त्वंशेन न विरुध्यते तेनेष्टमेव सांख्ययोगसूक्तयोः सावकाशत्वम् । तथा—‘अमङ्गो ह्ययं पुरुषः’ (बृ० ४-३-१६) इत्येवमादिश्रुतिप्रसिद्धमेव पुरुषस्य विशुद्धत्वं निर्गुणपुरुषस्य निरूपणेन सांख्यैरभ्युपगम्यते । तथा योगैरपि ‘अथ परिव्राड्विवर्णधामा मण्डोज्जरिग्रहः’ इत्येवमादिश्रुतिप्रसिद्धमेव निवृत्तिनिष्ठत्वं प्रव्रज्याद्यपदेशेनानुगम्यते । एतेन सर्वाणि तर्कस्मरणानि प्रतिषेधतव्यानि । तान्यपि तर्कोपपत्तिभ्यां तत्त्वज्ञानायापेक्षकुर्वन्तीति चेदुपकुर्वन्तु नाम” :

When referring to Gautama, the author of the Nyāyasūtras, evidently a rival school, he says :

“तथाचाचार्यप्रणीतं न्यायोपबृंहितं सूत्रम् दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानामृतरोतरापाये तदनन्तरायादपवर्गः’ इति” ।

In another place also when referring to Śābarasvāmī, the Bhāṣyakāra of the most antagonistic school of Karma Mīmāṃsā, our Ācārya addresses him as Ācārya. ‘इत एव चाकुर्याचाचार्येण शबरस्वामिना प्रमाणवक्षणे वर्णितम् ।’ Sureśvara (सुरेश्वर) in his Bṛhadāraṇya Vārttika (बृहदारण्यकवार्तिक) says that even Vatsyāyana (वात्स्यायन) of the Kamasūtra and Buddha apparently a nihilist, are not to be disregarded as their purposes are

in some way leading to the realization of the Ultimate Truth—Pāramāṇta Advaitam.

“अनित्यदुःखशून्यत्वं पदार्थानां स्फुटं ब्रुवन् ; ।

बुद्धोऽपि रागाद्यच्छिन्ती यतते नात्मनिहृती ॥”

Buddha (बुद्ध) when he says that all things of the world are anitya (अनित्य) duḥkha (दुःख) and śunya (शून्य) has in his mind only the destruction of desire, and the like vices ; it is not his purpose to deny the Eternal Soul.

Vacaspati (वाचस्पति) when dealing with Yoga in his commentary Bhāmati on the Śaṅkara Sūtra Bhāṣya observes,

“तानेन योगशास्त्रस्य हेरण्यगर्भपातज्जलादेः सर्वथा प्रामाण्यं निराक्रियते, किंतु जगदुपादान-स्वतन्त्रप्रधानतत्त्विकारमहदहंकारपञ्चतन्मात्रगोचरं प्रामाण्यं नास्तीत्युच्यते । न चैवातावता एषाम-प्रामाण्यं भवितुमर्हति । यत्पराणि हि तानि तत्राप्रामाण्येऽप्रामाण्यमनुवीरन् । नचैतानि प्रधानादिमद्भाषपराणि । किंतु योगस्वरूपतत्त्वाधनतदवान्तरफलविभूतितत्परमफलकैवव्यव्यु-त्पादनपराणि । तच्च किञ्चिन्निमित्तीकृत्य व्युत्पाद्यमिति प्रधानं सविकारं निमित्तीकृतम्, पुराण-प्विव संप्रतिमगर्वशमन्वन्तरवशान्चरितं तत्प्रतिपादनपरेण, न तु तद्विधीतम् । अन्यपरादपि चान्यनिमित्तं तत्प्रतीयमानमभ्युपेयम्, यदि न मानान्तरेण विरुध्यते । अस्ति तु वेदान्तश्रुतिभि-रस्य विरोध इत्युक्तम् । तस्मात् प्रमाणभूतार्थाप योगशास्त्रान्न प्रधानादिसिद्धिः । अतएव योगशास्त्रं व्युत्पादयित्वाऽहं रम भगवान् वार्ष्णेयः—“गणानां परमं रूपं न दृष्टिपथमृच्छति । यत् दृष्टिपथप्राप्तं तन्मायैव सुतुच्छकम् ॥” इति । योगं व्युत्तिपादयिषता निमित्तमात्रेणेह गुणा उक्ताः, न तु भावतः, नेषामनात्त्विकत्वादित्यर्थः ।”

(Bhāmati on Śrī Śaṅkarācārya’s Brahma Sūtra Bhāṣya on II-1-3).

Part II

SOME PROMINENT WRITERS ON ADVAITA VEDĀNTA

BRAHMĀNANDI (ब्रह्मानन्दी)

The earliest writer hitherto known, from references in later works, is Brahmānandī. No work of his as such has come to us now. But it is believed that he wrote a Vārttika on Chāndogya (छान्दोग्य) Upaniṣad on which Draviḍācārya (द्रविडाचार्य) has written a commentary. In his commentary on Māṇḍūkya Kārikā (माण्डूक्यकारिका) (II. 32) Śrī Saṅkarācārya says 'मिद्धं तु निर्वर्तकत्वादिति आगमविदां सूत्रम्'. This Sūtra is said to be a Sūtra of Brahmānandī and is quoted in many other works. Sarvajñātma (सर्वज्ञात्मा) in his Saṅkṣepa Śārīraka (संक्षेपशारीरक) 3rd Pariccheda (परिच्छेद), (verses 217 to 221) refers to two Advaita teachers. One is referred to as Ātreya (आश्रयेय) or Atri Vaiṣṇīya (अत्रिविंशीय) Vākyakāra (वाक्यकार) and the other as Bhāṣyakāra (भाष्यकार) Madhusudana Sarasvatī (मधुसूदनसरस्वती), in his commentary on Saṅkṣepa Śārīraka, identifies the Vākyakāra as Brahmānandī and the Bhāṣyakāra as Draviḍācārya. He says, "Chāndogya Vākyakāreṇa Brahmānandinā"; and "Brahmānandivīracitavakyānām Sūtrarūpāṇām Bhāṣyakartā Draviḍācārya 'छान्दोग्यवाक्यकारेण ब्रह्मानन्दिना' 'ब्रह्मानन्दिविरचितवाक्यानां सूत्ररूपाणां भाष्यकर्ता द्रविडाचार्यः'".

Brahmānandī's opinions are quoted in Jñottama's Iṣṭa Siddhi Vivaraṇa, where, commenting on Vimuktātma's (विमुक्तात्मा) 'मिद्धं तु निर्वर्तकत्वादिति चोक्तं भाष्यकारे', he says : 'मिद्धं तत्त्वमस्यादिशास्त्रस्य प्रामाण्यं ब्रह्मान्मेवमाभासवद्ब्रह्मादनेनाविद्यात्कार्यनिवर्तकत्वात्, न तु संविज्जनकत्वात् इत्युक्तं ब्रह्मानन्दिभिस्तथै'.

Nṛsiṃhāśramī (नृसिंहाश्रमी) another commentator of Saṅkṣepa Śārīraka says 'ब्रह्मानन्दिनाऽपि छान्दोग्यपट्टाध्यायव्याख्यावमरे उक्तम्'. Rāmāntha, yet another commentator of Saṅkṣepa Śārīraka also says : "ब्रह्मानन्दिनाप्याचार्येण छान्दोग्ये उक्तम्" Nṛsiṃhāśramī says : 'भाष्यकृद्द्रविडाचार्यवचनात्' and Rāmāntha (रामतीर्थ) says : 'नन्दिकृतग्रन्थभाष्यकारः द्रविडाचार्यः'.

In Bhāmātī (भामती), Prakṛtyadhikarṇa (प्रकृत्यधिकरण) while commenting on Śrī Ācārya's Brahma Sūtra Bhāṣya on 1-4-27, Vācaspati Miśra (वाचस्पतिमिश्र) says : "इयं चोपादानपरिणामादिभाषा न विकाराभिप्रायेण, अपितु यथा सर्वस्योपादानं रज्ज्वात् एवं ब्रह्म जगदुपादानं द्रष्टव्यम् । न खलु नित्यस्य निष्कलस्य ब्रह्मणः सर्वमिमांसा पक्षेन वा परिणामसंभवति नित्यत्वादेकदेशत्वादित्युक्तम्".

Here Amalananda (अमलानन्द), author of Kalpataru (कल्पतरु), a commentary of Bhāmātī, says :

"भाष्यकारस्त्वहं ब्रह्ममयोनिरिति परिणामादिति च सूत्रनिर्देशात्, छान्दोग्यवाक्यकारेण ब्रह्मानन्दिना 'परिणामस्तु स्यात्' इत्यभिधानाच्च परिणामवादी वृद्धगमन इति । न प्रतियोचयति-इत्यञ्जेति । ब्रह्मानन्दिना हि—'तामसोऽनपायत्वात् प्रवृत्त्यन्तर्ध्वं तु सत्त्वाविशेषात्' इति सदसत्पक्षप्रतिक्षेपेण पुरुषक्षमादस्य, 'न संन्यवह्मणमात्रत्वात्' इत्यनित्यचर्चयता मिद्धान्तिता । अतः 'परिणामस्तु' इति मिथ्यापरिणामाभिप्रायम्, सूत्रं त्वन्तर्ध्वमभिप्रायमेवार्थः" Brahmānandī is said to be a supporter of Vivarta Vāda (विवर्तवाद) (Vide Kalpataru).

DRAVIḌACĀRYA (द्रविडाचार्यः)

Draviḍācārya, who has been mentioned in the foregoing section, is also a forerunner of Śrī Saṅkarācārya. Ānandagiri (आनन्दगिरि), in his Tīkā on Śrī Saṅkarācārya's Chāndogya Bhāṣya, commenting on "अन्यग्रन्थमिदमारम्यते" says : "द्रविडं भाष्यं प्रणीतम्, तत्कालमेव इत्याशङ्क्य ह-अन्यग्रन्थमिति" thereby indicating that, prior to Ācārya's Bhāṣya, there was a commentary on the Chāndogya by Draviḍācārya. This probably refers to his commentary on Brahmānandī's Vārttika on Chāndogya Upaniṣad mentioned in the previous section. The complete work of Draviḍācārya is not available now. The story of the king's son being brought up by the hunters, which is referred to by Śrī Saṅkarācārya in his Bhāṣya, is attributed to Draviḍācārya. Śrī Saṅkarācārya has referred to many more sayings of Draviḍācārya when explaining Madhuvidyā (मधुविद्या) in his Chāndogya Bhāṣya. He is referred to in Śrī Ācārya's Brahma Sūtra Bhāṣya also though not by name, when commenting on

Jyōthiścaranādhikaraṇa. (ज्योतिश्चरणाधिकरण) 'यद एतामेव ब्रह्मोपनिषदं वेद' इत्यत्र हि वेदोपनिषदमिदं व्याचक्षते (अत्र 'व्याचक्षते' इति निदिष्टाः द्रविडाचार्याः) Vacāspati Mīśra, in his Bhāmātī, Samanvayādhikaraṇa says : "यथाऽऽहुर्द्रविडाचार्याः—संहरणाद्वा संवरणाद्वा स्वात्मीभावात् वायस्मयं इति" As has been already stated, he is referred to in Saṅkṣepa Śārīraka and its commentaries. Draviḍācārya is one of the Ācārya's worshipped by the Saṃnyāsīs of the Advaita School at the time of Vyāsa Pūja. Bālakṛṣṇānanda (बालकृष्णानन्द), otherwise known as Abhinava Draviḍācārya (अभिनव द्रविडाचार्य), the author of Śloka Vārttika (श्लोकवार्तिक) on Śrī Saṅkarācārya's Sūtra Bhāṣya, says that the three verses quoted at the end of the Samanvayādhikaraṇa (समन्वयाधिकरण) by Śrī Saṅkarācārya

"गीर्णमिथ्यात्मनोऽमृतत्वे पुनर्देहादिबोधनात् ।
मद्ब्रह्मात्माहमित्येवं बोधिकायं कथं भवेत् ॥
अन्वेष्टव्यात्मविज्ञानात्प्रवप्रमानृत्यमात्मनः ।
अन्विष्टः स्यात्प्रमानैव पाप्मदोषादिर्वर्जितः ॥
देहात्मप्रत्ययो यद्वत्प्रमाणत्वत्वेन कल्पितः ।
लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयान् ॥"

are the verses of Draviḍācārya

GAUḌAPĀDĀCĀRYA (गौडपादाचार्यः)

Śrī Gauḍapādācārya, the Paramaguru (परमगुरु) of Śrī Saṅkarācārya is, so far as we know, the earliest writer on Advaita, whose works are now available. In his commentary on Śrī Saṅkarācārya's Bhāṣya on the Māṇḍūkya Kārikās, Ānandagiri says that Gauḍapādācārya spent his time at Badarī (बदरी) meditating on Śrī Nārāyaṇa. Bālakṛṣṇānanda Sarasvatī says that Gauḍapādā belonged to a place near Kurukṣetra (कुरुक्षेत्र)

"गौडचरणाः कुरुक्षेत्रगतहरीरावतीनिदीतीरभवगौडजातिश्रेष्ठाः देशविशेषभवजातिनाम्नैव प्रसिद्धाः द्वापरयुगमारम्भैव समाधिनिष्ठत्वेन आधुनिकैर्जनैरपरिज्ञातविशेषाभिधानाः सामान्यनाम्नैव लोके विख्याताः"

The statement that Gauḍapādā remained in Samādhi from Dvāparayuga (द्वापरयुग) corroborates the fact that he was the disciple of Śrī Śuka (शुक) as is stated in the Guruparamparā. It is likely that he left his place of birth and lived at some other distant place. Gauḍapādā's important work is his Kārikas on the Māṇḍūkya Upaniṣad, generally called the Māṇḍūkya Kārikas. The work consists of four Prakaraṇas, Āgama Prakaraṇa (आगमप्रकरण), Vaitathya Prakaraṇa (वैतथ्यप्रकरण), Advaita Prakaraṇa (अद्वैतप्रकरण), and Alata Śānti Prakaraṇa (अलातशान्तिप्रकरण). Other works ascribed to him are a Bhāṣya on Uttara-gita (उत्तरगीता) Sāṅkhyakārikas (सांख्यकारिका), Nṛsiṃhatāpni Upaniṣad (नृसिंहतापिनी उपनिषत्) Durga Saptasatī (दुर्गामप्तशती) and two independent works, namely Śrī Vidyārātna Sūtra (श्रीविद्यारत्नसूत्राणि) and Subhagodaya (सुभगोदय) on Śrī Vidyā. He is regarded as the earliest systematic writer on Advaita.

BHARTṬHARI (भर्तृहरिः)

Bhartṭhari is also regarded as an Advaitic writer prior to Śrī Saṅkarācārya. He has written a work called Vākyapadīya (वाक्यपदीय), dealing with Grammar. In this Vyākaraṇa work he deals with Advaita more lucidly than any Advaitic works. He says that Brahman is the only truth and that the world of phenomena is only a Vivarta (विवर्त) mode of Brahman. The Śloka

"उपायाः शिक्षमाणानां बालानामुपलब्धताः ।
असत्ये बर्त्मनि स्थित्वा ततः सत्यं गमीहते ॥"

is believed to have come down from him.

ĀCĀRYA SUNDARA PĀṆḌYA (आचार्यसुन्दरपाण्ड्य)

Ācārya Sundarapāṇḍya is the name of an ancient writer on Advaita anterior to Śrī Saṅkarācārya. None of his Advaita works is available today. At the end of the Samanvayādhikaraṇa of his Bhāṣya on the Brahma Sūtras,

Śrī Saṅkarācārya says “अपि चाहुः” and quotes the following three verses which are attributed to Ācārya Sundara Pāṇḍya (आचार्यसुन्दरपाण्ड्यः).

“गौणमिथ्यात्मनोऽमत्वे पुनर्देहादिबाधनात् ।
सद्ब्रह्मात्माहमित्येवं बोधिकार्यं कथं भवेत् ॥
अन्वेष्टव्यात्मविज्ञानात्प्राक्प्रमातृत्वमात्मनः ।
अन्विष्टस्यात्प्रमातृत्वं पाप्मदोषादिवर्जितः ॥
देहात्मप्रत्ययो यद्वत्प्रमाणत्वेन कल्पितः ।
लौकिकं तद्वदेवेदं प्रमाणं त्वाऽऽत्मनिश्चयात् ॥”

Ācārya Sundara Pāṇḍya says that when one realises the Supreme Brahman all scriptural Pramāṇas cease to exist. Padmapāda referring to these three verses, says “प्रमिद्धमेतद्ब्रह्मविदामिति पूर्वोक्तं न्यायं संक्षेपतः श्लोकैः संगृह्णाति—गौणमिथ्यात्मन इति” । Ātmasvarūpācārya (आत्मस्वरूपाचार्य) in his Prabodha Pariśodhinī (प्रबोधपरिशोधिनी), a commentary on Padmapāda's Pañcūpādika, says ‘श्लोकत्रयं सुन्दरपाण्ड्यप्रणीतं प्रमाणयतीत्याह—प्रमिद्धमिति’ । Mādhavamantri (माधवमन्त्रि) in his commentary, Tātparya Dīpikā (तात्पर्यदीपिका), on Sūta Saṁhita (सूतसंहिता) says ‘तथा सुन्दरपाण्ड्यवार्तिकमपि’ and quotes the last of the verses cited above. (Vide page 284 of Sūta Saṁhita, Mukti Kāṇḍa, Chapter 4, verse 12 : Madras, Śārada Mandira Edition). In his commentary on the Bhāmatī of Vācaspati Miśra, Amalānanda quotes the following verses of Ācārya Sundara Pāṇḍya :

“आह चात्र निदर्शनमाचार्यसुन्दरपाण्ड्यः—
निःश्रेण्यारोहणप्राप्यं प्राप्तिमात्रोपपादि च ।
एकमेव फलं प्राप्नुमुपावारोहतो यदा ॥
एकसोपानवर्त्यो भूमिष्ठश्चापरस्तयोः ।
उभयोश्च जवस्तुल्यः प्रतिबन्धश्च नान्तरा ॥
विरोधिनोस्तदैको हि तत्फलं प्राप्नुयात्तयोः ।
प्रथमेन गृहीतेऽस्मिन् पश्चिमेऽप्यतरेऽन्मुधा ॥ इति” ।

under the Vedādyadhikaraṇa (वेदाद्यधिकरण) (III. 3-25). Kumārila Bhaṭṭa (कुमारिलभट्ट), in his Tantravārtika (Balābalādhikaraṇa) (तन्त्रवार्तिक-

बलाबलाधिकरण) quotes the same verses as Amalānanda instances in his Kalpataru, along with two other verses :—

“तेन यद्यपि सामर्थ्यं प्रत्येकं भिन्नमन्यदा ।
तथापि युगपद्भावे जघन्यस्य निराधिया ॥
अन्यथैव हि शून्येषु दुर्बलैरपि चर्यते ।
अन्यथा बलवद्गन्तैः गवंशविक्षये मति” ॥

Bhaṭṭa Someśvara (भट्टसोमेश्वर), the author of Nyāyasudhā (न्यायसुधा), an authoritative commentary on Tantravārtika, refers to these verses as “वृद्धानां श्लोकपञ्चकं पठति आह चेति” (Vṛddha (वृद्ध) here is understood as conveying a reference to Ācārya Sundara Pāṇḍya).

Ācārya Sundara Pāṇḍya seems to have been one of the earliest writers on Mīmāṃsā, (Pūrva and Uttara) of the Pre-Kumārila period. Bhaṭṭa Kumārila Bhaṭṭa and Śrī Saṅkarācārya seem to have derived much valuable material and help from Sundara Pāṇḍya's work. The Adyar Library contains a work Nīti Dviṣaṣṭikā (नीतिद्विषष्टिका) attributed to Ācārya Sundara Pāṇḍya.

GOVINDA BHAGAVATPĀDA (गोविन्दभगवत्पादः)

Govinda Bhagavatpāda is the Guru of Śrī Saṅkarācārya. In his Pūrvāśrama he is said to have been known as Chandraśarmā (चन्द्रशर्मा). The preservation of Patañjali's Mahābhāṣya in its present form is attributed to him. The history of Chandraśarmā prior to his entering into the Saṁnyasāśrama is given in detail in Patañjali Vijaya by Rāmabhadra Dikṣita.

“गोविन्ददेशिकमुपास्य चिराय भक्त्या तस्मिन् स्थिते निजमहिम्नि विदेहमन्या ।

अद्वैतभाष्यमुपकल्प्य दिशो विजित्य काञ्चीपुरे स्थितिमयाप ग शंकराचार्यः” ॥

Govinda Bhagavatpāda was approached by Śrī Saṅkarācārya in the course of his quest after a proper Guru. Śrī Govinda Bhagavatpāda initiated Śrī Saṅkarācārya into Saṁnyāsa and directed him to write Bhāṣyas on the Upaniṣads, Brāhma Sūtras, and Bhagavadgīta. It is said that he is the author of Yogatārāvalī and Advaitānubhūti which is also known as

Avadhūta Gīta. These books are now generally attributed to Śrī Saṅkarācārya himself. In the first śloka of his Vivekacūḍamaṇi (विवेकचूडामणि) Śrī Saṅkarācārya offers obeisance to Śrī Govinda Bhagvatpāda, in the words "Govindam Paramānandam Madgurum Prapatoṣmyaham." (गोविन्दं परमानन्दं मद्गुरुं प्रणतोऽस्म्यहम्). Govinda Bhagavatpāda is also said to have written a commentary on Ātma Bodha. (आत्मबोध) (said to have been printed at the Vidyā Kalpataru Press, Madras.)

SRI SAṅKARĀCĀRYA

Śrī Saṅkarācārya was the foremost among the teachers of Advaita. Without any exaggeration, nor even a fear of contradiction, he may be said to be the first systematic expounder of Advaitic philosophy. Though Śrī Gauḍapāda and others before him had written about Advaita on a philosophic basis, it was Śrī Saṅkarācārya alone who dedicated his almost tireless energies to the cause, rearing thus a lofty edifice on the unassailable foundations of the Upaniṣadic texts encompassed with defence works of invulnerable logic. In short, he has succeeded in demonstrating that the Advaitic doctrine bears the closest fidelity to the message propagated by the Upaniṣads. Umāmaheśvara (उमामहेश्वर) the author of a work called Tattva Chandrika (तत्त्वचन्द्रिका) says that there were about 99 commentaries on the Brahma Sūtras at the time of Śrī Saṅkarācārya and that all of them were so eclipsed by Śrī Saṅkarācārya's Bhāṣya that none of the earlier commentaries is extant now.

Besides his Bhāṣyas on the major Upaniṣads, namely, Iśa, Kena, Kaṭha, Praśna, Muṇḍa, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, and the Bṛhadāraṇyaka, the Bhagavadgīta, and the Brahma Sūtras, he has written Bhāṣyas on Nṛsiṃha Tāpini Upaniṣad, the Śvetāśvatara Upaniṣad, Hastāmalaḥkīyam, Sanatsujātiyam, Viṣṇu Sahasranāma, Lalita Trīṣaṭi, Jñānāṅkuṣa and Adhyātma Patala of Āpastamba's Dharma Sūtra. Besides he is also the author of about thirtyfive Prakaraṇa grāntas among which the important are (1) Vivekacūḍamaṇi (2) Upadeśa Sāhasrī. (3) Aparokṣhanubhūti (4) Ātmabodha (5) Prabodha Sudhākara (6) Śataśloki (7) Sopanapañcaka (8) Advaitānubhūti (9) Dasaśloki (10) Praudhanubhūti and (11) Vākya Vṛitti. He has also written about 67

stotras among which the important are (1) Śivānanda Laharī (2) Śivapādādi Keśāntastava (3) Śiva Keśādi Pādāntastava (4) Dakṣiṇāmūrti Stotra (5) Soundarya Laharī (6) Ānanda Laharī (7) Tripura-sundarī Mānasa pūja Stotra (8) Annapūrṇāṣṭaka (9) Mīnakṣi Pañcāratna (10) Dvadaśa Liṅga Stotra (11) Ṣaṭpadī (12) Moha-mudgara (13) Harimīde (14) Lakṣmī Nṛsiṃha Karāvalamba Stotra and (15) Viṣṇu Pādādi Keśānta Stotra. A work called Prapañcasāra (प्रपञ्चसार) dealing with Mantra Śāstra is also attributed to him. He is also said to have written a commentary on Śrī Vyāsa's Bhāṣya on Patañjali's Yoga Sūtras (published by the Govt. Oriental Manuscript Library, Madras). He is again credited with the authorship of an astrological work called Saṅkarācāryam. The Govt. Oriental Manuscript Library, Madras has recently published a short work of Yoga in Tamil called "Saṅkarācāryār Ulā". There are many commentaries on Śrī Saṅkarācārya's Upadeśa Sāhasrī, Maniṣa pañcāka, Ātmabodha and Vākya Sudhā.

His Prakaraṇas show us the easy way to comprehend the tenets of the Advaita as being the highest Tattva and point to us how we might attain the state of Advaitic bliss through the meticulous observance of such precepts as he expounds and inculcates therein. (Eg. Upadeśa Pañcākam.)

बेदो नित्यमधीयतां तदुचितं कर्म स्वमुष्णीयतां
तेनेशस्य विधीयतामपचितिः काम्ये भवित्युच्यताम् ।
पापीषः परिपूयतां भवतुष्टे दोषोऽनुसंधीयता-
मात्मैच्छा व्यवसीयतां निजगृहात्पूर्णे विनिर्गम्यताम् ॥
संगस्तत्सु विधीयतां भगवतो भक्तिर्द्विधाऽधीयतां
शान्त्यादिः परिधीयतां बृहतरं कर्माणि संत्यज्यताम् ।
सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुके सेव्यतां
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ष्यताम् ॥
वाक्यार्थवच्च विचार्यतां श्रुतिशिरःपक्षः समाधीयतां
दुस्तर्कान्मुचिरम्यतां श्रुतिमतस्तर्कोऽनुमन्धीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्भः परित्यज्यतां
वेहेऽहंमतिरुज्ज्वल्यतां बुधजनैर्बाधः परित्यज्यताम् ॥
शुद्धपाथिरवचनं चिकित्स्थतां प्रतिदिनं निर्वीच्य भुज्यतां
स्वाद्यन्नं न तु याज्यतां विविक्वाशास्त्राप्तेन संतुज्यताम् ।



शीतोष्णादि विषयतां न तु वृथा वाक्यं समुच्चार्यता-
मीदासीत्यमभीप्स्यतां जनकृपानेष्टुयमुत्सृज्यताम् ॥
एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्वीयताम् ॥

Foot-Note : Besides Sivarahasya and other Puranic works which say that Śrī Saṅkarācārya was an Āvatāra of Śiva, we have evidence that even in his own time he was regarded as an Avatāra of Śiva. Śrī Toṭakācārya (तोडकाचार्य) one of his disciples, in his Toṭakāṣṭaka refers to Śrī Ācārya as Puṅgava Ketana (पुङ्गवकेतन) one who has the bull on his banner and Bhava Eva Bhavān (भव एव भवान्). "You are Bhava (Śiva)". Śrī Padmapādācārya, Śrī Ācārya's Disciple, praises his Guru as a new Saṅkara (अपूर्वशंकर). He also says "Saṅkara is Saṅkara himself" (शंकरश्शंकर-स्साक्षात्). While Vyāsa is regarded as Brahma without his four faces, Viṣṇu with two hands and Śiva without an eye on his forehead (अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः । अफाललोचनः शम्भुः) i. e., all the Trimūrtis in one form, Śrī Ācārya alone is regarded as the Avatār of Śiva alone.

Not merely in India, but all the world over, discerning savants have hailed him as one of the foremost teachers and intellectuals whom the world has produced.

Here, in India, the foremost citizen of the Indian Union, Śrī Rajendra Prasad, the President of the Union, says, "The name of Saṅkara is a name to conjure with, not only in India, but in other parts of the world. We all admire the wonderful way in which, within a short span of 32 years, he managed not only to study almost all philosophy, but also write a tremendous lot and tour all over the country from Cape Comorin right upto the Himālayas".

Pandit Jawahar Lal Nehru, the Prime Minister of India, says, "Born in Malabar in the far south of India, he travelled incessantly all over India, meeting innumerable people, arguing, debating, reasoning, convincing

and filling them with a part of his own passion and tremendous vitality. He was evidently a man who was intensely conscious of his mission, a man who looked upon the whole of India from Cape Comorin to the Himālayas as his field of action and as something that held together culturally, and was infused by the same spirit, though this might take many external forms. He strove hard to synthesize the diverse currents that were troubling the mind of India of his day and to build a unity of outlook out of that diversity. In a brief life of thirty-two years, he did the work of many long lives and left such an impress of his powerful mind and rich personality on India that it is very evident today".

Beyond the frontiers of India, too, we find laudatory references to Śrī Saṅkarācārya. An inscription of the reign of Indra Varmā found in a dilapidated temple in the jungles of Kambodia reads :

“येनाधीतानि शास्त्राणि भगवच्छङ्कराद्वयात् ।

निश्शेषमूर्तिमूर्धालिमानालीढाङ्घ्रिपङ्कजात् ॥

It may be mentioned here that Sarvajñānamuni, in his Saṅkṣepa Śārīraka refers to Śrī Saṅkarācārya as अचिताग्रिम् (whose feet are worthy of worship). Śrī Saṅkarācārya is also referred to as Puṅyapāda (पूज्यपाद). लीढाङ्घ्रिपङ्कजात् expresses the same idea.

Let us consider how foreign intellectuals regard him :

Miss Margaret Noble (Sister Nivedita, of America) says, "Western people can hardly imagine a personality like that of Saṅkarācārya. We contemplate with wonder and delight the devotion of Francis of Assisi, the intellect of Abelard, the virile force and freedom of Martin Luther and the political efficiency of Ignatius Loyola ; but who could imagine all these united in one person ?

Charles Johnston, an Englishman, says, "What shall we say, then, of the Master Saṅkara ? Is he not the guardian of the sacred waters, who, by his commentaries, has hemmed about, against all impurities of Time's jealousy, first the mountain-tarns of the Upaniṣads, then the serene forest-lake of the Bhagavad Gītā, and last the deep reservoir of the Sūtras, adding from the generous riches of his wisdom, lively fountains and lakelets of his own, the Crest-jewel, the Awakening and Discernment.

Paul Deussen, Professor of Philosophy in the University of Kiel, Germany, says, "The system of the Vedānta as founded on the Upaniṣads and the Vedānta-sūtras, and accompanied by Śaṅkara's commentaries on them equal in rank to Plato and Kant-is one of the most valuable products of the genius of mankind in his researches of the eternal truth. . . . The conclusion is, that the Jīva, being neither a part nor a different thing, nor a variation of Brahman, must be the Paramatman, fully and totally himself, a conclusion made equally in the Vedānta by Śaṅkara, by the Platonic Plotinus and the Kantian Schopenhauer. But Śaṅkara, in his conclusions, goes, perhaps more fully than any of them."

On the tree of Indian wisdom there is no fairer flower than the Upaniṣads and no fairer fruit than the Vedānta Philosophy. This system grew out of the Upaniṣads and was brought to its consummate form by the Great Śaṅkara (exactly one thousand years before his spiritual kinsman Schopenhauer). Even to this day Śaṅkara's system represents the common belief of nearly all thoughtful Hindus and deserves to be widely studied in the original."

Colonel Jacob says, "It may be admitted that if the impossible task of reconciling the contradictions of the Upaniṣads and rendering them to a harmonious and consistent whole is to be attempted at all, Śaṅkara's system is about the only one that could do it."

Dr. Thibaut, certainly not a partisan of Advaita, says, "Śaṅkara's methods enable him to recognise existing differences which other systematisers are intent on obliterating. And there has yet to be made a more important admission in favour of his system. It is not only more pliable, more capable of amalgamating heterogeneous materials than other systems, but its fundamental doctrines are manifestly in greater harmony with the essential teachings of the Upaniṣads than those of other systems. The Advaitic doctrine marks a strictly orthodox reaction against the combinations of non-Vedic elements of beliefs and doctrines with the teachings of the Upaniṣads. The philosophy of Śaṅkara would, on the whole, stand nearer to the teaching of the Upaniṣads than the Sūtras of Badarayana. The task of reducing the teaching of the whole of the Upaniṣads to a system consistent and free from contradiction is an intrinsically impossible one. But the task being given, we are quite ready to admit that Śaṅkara's system is most probably the best that can be devised. We must admit without

hesitation that Śaṅkara's doctrine faithfully represents the prevailing teachings of the Upaniṣads in one point at least, viz., that the soul or the self of the sage, whatever its original relation to Brahman may be, is, in the end, completely merged and indistinguishably lost in the Universal Self."

René Guénon of France says, "As a matter of fact, the Brahma Sūtras, being based directly and exclusively on the Upaniṣads, can in no way be divergent from them; only their brevity, rendering them a trifle obscure when they are isolated from any commentary, might provide some excuse for those who maintain that they find in them something besides an authoritative and competent interpretation of the traditional doctrine. . . . Śaṅkarācārya has deduced and developed more completely the essential contents of the Upaniṣads. His authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition and whose opinion is consequently valueless. In a general way, therefore, it is his commentary that we shall follow in preference to others."

Many commentaries have been written on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya; the best known among them being the Pañchapadikā (पञ्चपादिका) by Śrī Padmapādācārya, the Bhāṣanī (भाषनी) by Vācaspati Miśra, the Nyāyanirṇaya (न्यायनिर्णय) by Ānandagiri (आनन्दगिरि) and the Ratnaprabhā (रत्नप्रभा) by Ramananda (रामानन्द). There are ten more commentaries on the Brahma Sūtra Bhāṣya of Śrī Śaṅkarācārya.

ŚRĪ PADMAPĀDĀCĀRYA

Śrī Padmapādācārya was the earliest disciple of Śrī Śaṅkarācārya. He appears to have belonged to the south. His place of birth is said to be Chidambaram. He is regarded as an Avatara of Viṣṇu. His original name was Samandana (समन्दन). He was initiated into the Saṃnyāsaśrama by Śrī Śaṅkarācārya and became a favourite disciple of the Ācārya. After a time, this partiality of the Ācārya for Padmapāda roused the jealousy of his co-disciples. To prove the depth of Padmapāda's Gurubhakti (गुरुभक्ति), the Ācārya, who was bathing at one of the banks of the Gaṅgā asked Samandana, who was then on the other bank, to bring him his dry

clothes. Unmindful of the depth of the waters and relying solely on his Guru's grace, Samandana began unhesitatingly to walk over the waters of the Gaṅgā, his only object being that he should implicitly obey his Guru's order. Pleased with his devotion, Gaṅgā Devī put forth lotuses wherever he set his foot. It is this incident that gave him the name of Padmapāda. He refers to his Guru, Śrī Śaṅkarācārya as Śiṣṭāgraṇī (शिष्टाग्रणी) (the foremost among those who follow the righteous path). He is the author of Pañchapādikā, the earliest commentary on Śrī Ācārya's Brahma Sūtra Bhāṣya. It is said that once on his way to Rāmeśvaram, he halted in Śrīraṅgam at the house of his uncle. He left the Pañchapādikā to the care of his uncle and went to Rāmeśvaram. During his absence, his uncle, who was a fanatical Purva Mimamsaka, read the Pañchapādikā and finding that it went against the tenets of his school, set fire to his house so that, along with the other articles in the house, the Pañchapādikā, also might be destroyed.

Padmapāda returned from Rāmeśvaram and found that his *Magnum opus* had been destroyed. He was completely brokenhearted. He returned to Śrī Śaṅkarācārya and related to him what all had happened. The Ācārya consoled him saying that he remembered some portions which had been once read over to him by Padmapada himself and graciously assured the latter that he would reproduce them from memory. The portion thus dictated by the Ācārya related to the first five pādas of the Brahma Sūtras and hence it is that it came to be called the Pañchapādikā. Even this portion is not now available and what all is now extant is only the commentary relating to the first four sūtras. A special feature of Śrī Padmapāda's Pañchapādika is that he has explained very elaborately the theory of Adhyāsa (अध्यास) formulated by the Ācārya at the beginning of his Brahma Sūtra Bhāṣya. There are about ten commentaries on the Pañchapādikā, the most important of them being Prakāśātman's (प्रकाशहस्त) Pañchapādika Vivaraṇa (पञ्चपादिकाविवरण). Beside the Pañchapādikā, Padmapada has written a commentary on Śrī Ācārya's Prapañca Sāra, on Ātma bodha, an independent work called Svarupānubhava (स्वरूपानुभव), and a work called Śiva Pañcākṣari Bhāṣya (शिवपञ्चाक्षरीभाष्य), wherein he expounds the real meaning of Pañcākṣara Mantra as being the quintessence of Advaita.

ŚRĪ SUREŚVARĀCĀRYA (श्रीसुरेश्वराचार्य)

Śrī Sureśvarācārya was the foremost of the disciples of Śrī Śaṅkarācārya. Before he was initiated into Samvāsa, he was known as Maṇḍana Miśra (मण्डनमिश्र) or Viśva Rupa (विश्वरूप). He was a native of Mahiṣmatī (माहिष्मती), and was a staunch follower of Karma Kāṇḍa. He is regarded as the avatar of Brahma. He was the disciple of Kumarila Bhatta, the author of Tantra Vārtika, a Purva Mimamsa work of great authority. Having been defeated by Śrī Śaṅkarācārya in the course of a debate, Maṇḍana Miśra, in pursuance of the pledge undertaken by him before the commencement of the debate, embraced Samvāsa. He was initiated by Śrī Śaṅkarācārya into the Turvyāstama and was given the name of Sureśvarācārya. Tradition has it that Śrī Śaṅkarācārya originally directed him to write a sub-commentary on his Brahma Sūtra Bhāṣya. But the other disciples of the Ācārya being suspicious of Sureśvara's fealty to the Advaita doctrine, in as much as he had been a staunch Purvamimamsaka prior to his conversion to Advaita, represented to the Ācārya the inappropriety of commissioning Sureśvara with the task of writing a sub-commentary on the Sūtra Bhāṣya, lest the latter should deliberately misrepresent the message of the Bhāṣya. The Ācārya, thereupon, directed Śrī Sureśvarācārya to write Vārtikas on his Taittirīya and Bṛhadaranyaka Bhāṣyas. Sureśvarācārya accordingly wrote the Taittirīya Vārtika and the Bṛhadaranyaka Vārtika. Besides these two Vārtikas, he has written another Vārtika called Mānasa-bodha (मानसबोध) on Śrī Ācārya's Dakṣiṇāmūrti Aṣṭakam, and also another commentary on Śrī Ācārya's Pañcikarāṇam. (पञ्चकर्मण) Sureśvarācārya's Vārtika alone come to about more than 12500 granthas. It was Sureśvara who put forward and developed the theory of Abhyāsa Vada (अभ्यासवाद). He is referred to in many other later Advaitic works as the Vārtika Kara. Śrī Anandagiri has written sub-commentaries on the Taittirīya, Bṛhadaranyaka and the Pañcikarāṇa Vārtikas. Śrī Viśvanātha (विश्वनाथ) has written a work called the Bṛhadaranyaka Vārtika Sūtra. Besides the four Vārtikas mentioned above, Sureśvarācārya has written Naiṣkarmya Siddhi (नैष्कर्मसिद्धि), Mala Vakyaṁtha Pañchikarāṇam

(महावाक्यार्थपञ्चीकरण) and Mokṣa Nirṇaya (मोक्षनिर्णय). Before taking Saṁnyāsa he had as Maṇḍana Miśra, written Brahma Siddhi (ब्रह्मसिद्धि), Vibhrama Viveka (विभ्रमविवेक) and Bhāvana Viveka (भावनाविवेक). There are about five commentaries on Sureśvara's Naiṣkarmya Siddhi.

ŚRĪ TOṬAKĀCĀRYA (श्रीतोडकाचार्यः)

Śrī Toṭakācārya was another disciple of Śrī Śaṅkarācārya. His original name was Giri. He does not appear to have been very erudite. But what he lacked in scholarship he amply made up with his intense devotion to his Guru. The Guru always desired that he should be present at the time of the daily lessons to the Śiṣyas, and often delayed the lessons till Giri should arrive. Once, during such a delay, his co-disciples represented to the Guru that there was no reason to wait for Giri since he was not quite so alert at understanding them, and that therefore the lessons might be proceeded with. Śrī Ācārya was a little pained at this attitude of the other disciples. He therefore mentally blessed Giri who had gone on some errand. Anon Giri came hurrying to the Ācārya, dancing with joy, and reciting the eight ślokas:—

“विदिताखिलशास्त्रमुधाजलधे महिनोपनिषत्कथितार्थनिधे ।
हृदये कलये विमलं चरणं भव शंकर देशिक मे शरणम् ॥
करुणावरुणालय पालय मां भवसागरदुःखविदूतहृदम् ।
रचयाखिलदर्शनतत्त्वविदं भव शंकर देशिक मे शरणम् ॥
भवता जनता मुहिता भविता निजबोधविचारण चारुमते ।
कलयेश्वरजीवविवेकविदं भव शंकर देशिक मे शरणम् ॥
भव एव भवानिति मे नितरां समजायत चेतसि कौतुकिता ।
मम वारय मोहमहाजलधिं भव शंकर देशिक मे शरणम् ॥
मुकुतेऽधिकृते बहुधा भवतो भविता समदर्शनलालसता ।
अतिदीनमिमं परिपालय मां भव शंकर देशिक मे शरणम् ॥
जगतीमवितुं कलिताकृतयो विचरन्ति महामहमच्छलतः ।
अहिमाशुरिवात्र विभासि गुरो भव शंकर देशिक मे शरणम् ॥
गुरुपुंगव पुंगवकेतन ते समतामयतां नहि कोऽपि मुधीः ।
शरणागतवत्सल तत्त्वनिधे भव शंकर देशिक मे शरणम् ॥

विदिता न मया विशदैककला न च किंचन काञ्चनमस्ति गुरो ।

द्रुतमेव विधेहि कृपां सहजां भव शंकर देशिक मे शरणम् ॥”

All these ślokas were in Toṭaka metre and hence he later on came to be known as Toṭakācārya. In addition to this set of eight ślokas which came to be known as Toṭakaśatakam, he has written a work called Śruti Sāra Samuddharaṇam (श्रुतिसारसमुद्धरणम्) in the same Toṭaka metre, wherein he refers to Dravidācārya (“Dravidopi” etc.). One Satchidānanda has written a commentary on this Śruti Sāra Samuddharaṇam. There is also another commentary called Sambandhokti (सम्बन्धोक्ति) whose author is not known.

ŚRĪ HASTĀMALAKĀCĀRYA (श्रीहस्तामलकाचार्यः)

Śrī Hastāmalakācārya was another disciple of Śrī Śaṅkarācārya. He is said to have been the son of Prabhākara (प्रभाकर), the founder of what is called the Gurumata (गुरुमत) of the Pūrva Mīmāṃsā. He was a congenital mute. When Śrī Ācārya visited Śrī Valli, the native place of Hastāmalaka in the course of peregrinations, Prabhākara brought his mute son before the Ācārya and implored him to bless his son. The Ācārya immediately understood that the boy was no ordinary mute but a Yogi. He therefore asked him who he was. The boy who had till then been considered a mute, burst forth in reply with a poem in thirteen verses wherein he answered that he was neither a human being nor a Deva, neither a Brahmana nor a Kṣatriya but that he was Pure Consciousness “Nija Bodha Rūpa” (निजबोधरूप). These verses constitute such an invaluable mine of Advaitic truths that Śrī Ācārya himself has deigned to write a commentary on the same, a rare instance of a Guru writing a commentary on his Śiṣya's works.

Besides Śrī Śaṅkara, Ānanda Prakāśa (आनन्दप्रकाश) and Svayamprakāśa (स्वयंप्रकाश) have also written commentaries on Hastāmalakiyam. Two other commentaries by two anonymous authors are also found in the Government Oriental Manuscript Library, Madras.

We have thus seen how the Advaitic tradition was conserved by the great Ācārya and his immediate disciples, Śrī Sureśvara, Śrī Padmāda,



Sri Thotakacharya



Śrī Hastamalaka and Śrī Toṭaka— all Master Architects of Philosophy. This lofty philosophic edifice, reared up by these master-minds, was later adorned and fortified with invulnerable works by the intellectual Titans of the Gauḍa or Uttaradesa and of the Drāviḍa or Dakṣiṇadesa. It is curious to note that Śrī Sureśvarācārya, the foremost among the disciples of Bhagavat Pāda Śaṅkara has remarked in his Naiṣkanyā Siddhi (नैष्कर्म्य सिद्धि) that the beacon light of Advaita was lighted by the Gauḍas and Draviḍas (एवं गौडैर्द्रविडैर्नः पूज्यैरर्थः प्रभापितः). Probably, Sureśvarācārya is here referring to that great Gauḍa, Gauḍapadācārya and to that celebrated Drāviḍa, the great Bhagavatpāda Śaṅkara the plural being used as a mark of respect. But there is in this passage, a significance almost prophetic, a significance which perhaps even Sureśvara did not suspect. For in the succeeding ages it was the Gauḍas and the Drāviḍas that have been maintaining the blaze of Advaita in its highest splendour. Such luminaries as the great Vācaspati Miśra of Mithilā, Madhusudana Sarasvati and Brahmānanda Sarasvathi of Vāṅgadesa (Bengal), Śrī Harṣa of Kanya Kubja (Kanauj), Sadānanda Vyāsa of Kāśmīradesa and Kṛṣṇa Miśra of Madhya Bharatha adorned the Advaitic firmament in the North. In the south arose stars of the first magnitude—splendid geniuses like Ānandagiri of Keraladesa, Vidyāranya of Karmāṭakadesa, Amalānanda of the Rāṣṭrakutadeśa, Sarvajñātma-muni of Extreme south, Dharmarājādhipati and Nṛsiṃhāśrami and Sadāśiva Brahmendra of Choladesa, Appayya Dīkṣita of Kāndū Mandala, Bhattoji Dīkṣita and Raghunātha Śūri of the Mahārāṣṭradeśa, Prakāśātman and a host of others. And thus arose, in the philosophic horizon, this scintillating galaxy in the firmament, maintaining through its blazing splendour, the Light of Advaita at its very best. Even the present age has produced scholars who have largely contributed and are still contributing to the maintenance of the glory of Advaita Beacon. Thyagarāja Śāstri of Mamūrgudi, Pañchāpagesa Sastri of Pazhamūneri, Hari Hara Śāstri of Chidambaram, Bellaynkouda Ramaroya of the Andradesa, Subrahmanya Śāstri of Karur, and Anantakṛṣṇa Śāstri of Nūrani have written works on Advaita. In short, wherever the Vedas have been current, being handed down in Guruparampara, (even in Greater India) we find authors on Advaita Philosophy.

ŚRĪ VIMUKTĀTMAN

Śrī Vimuktātman (विमलान्मा) is an important writer on Advaita. Sarvajñātma refers to "Mukti Kovida" (मुक्तिकोविद) in verse 14 of Chapter IV of his Saṅkṣepa Śārnaka. Madhusudana Sarasvati (मधुसूदनसरस्वती) in his commentary on the Saṅkṣepa Śārnaka, Sāra Saṅgraha (सारसंग्रह) says that the Mukti Kovida mentioned in verse 14 is the author of Iṣṭa Siddhi (Iṣṭasiddhikāra) (इष्टसिद्धिकार). Nṛsiṃhāśrami (नृसिंहाश्रमी) and Ramtirtha (रामतीर्थ), two other commentators on Saṅkṣepa Śārnaka, also say that Mukti Kovida refers to the Iṣṭa Siddhi Kāra. Iṣṭa Siddhi is the work of Śrī Vimuktātman. He should therefore be placed earlier than Sarvajñātman. Chitsukhācārya (चित्सुखाचार्य) also refers to him in his Tatvapradīpika (तत्त्वप्रदीपिका). Besides Iṣṭa Siddhi, he has written another work called "Pramāṇa Vāda Nirṇaya" (प्रमाणवादनिर्णय).

ŚRĪ SARVAJÑĀTMA MUNI : (सर्वज्ञात्ममुनि)

Śrī Sarvajñātma Muni is said to be a disciple of Śrī Śaṅkarācārya and his immediate successor to the Kāmakoti Pīṭha. In his Saṅkṣepa Śārnaka Sarvajñātma says he wrote the work during the reign of Manukulāditya. His Magnum Opus, the Saṅkṣepa Śārnaka, as its name itself implies, is an abridgement of Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya. He has got an individuality of his own, and discusses many topics germane to the issues not previously discussed by the Ācārya. There are about eight commentaries on Saṅkṣepa Śārnaka, of which those by Madhusudana Sarasvati and Nṛsiṃhāśrami, are the most important. Sarvajñātma is one of the Hierarchy of the Advaita Ācāryas worshipped at the time of Vyāsa Pūja. Besides Saṅkṣepa Śārnaka, he has written two other works i.e., Pañca Prakriya (पञ्चप्रक्रिया) and Pramāṇa Lakṣaṇa (प्रमाणलक्षण).

VĀCASPATI MIŚRA

Vācaspati Miśra seems to have been a native of Mithilā (मिथिला). He was a versatile scholar and a writer of vast distinction who has

written authoritative tomes on all the Darśanas of his times. Bhāmatī (भामती), his masterly commentary on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya is the most famous scholiast that is always read by scholars.

According to a tradition current among scholars (vide page X line 6 to 26, Bhāmatī Chatussutri Suryanārāyaṇa Śastri and Kunhan Rāja. T. P. II.) Vācaspati Miśra named his sub-commentary on the Brahma Sūtra Śāṅkara Bhāṣya after his wife, whose dutifulness and uncomplaining submission to his will earned for her this unique celebrity. From the very day of his marriage with Bhāmatī when he had to listen to scholarly discussions, Vācaspati was impelled to devote himself heart and soul to writing tomes on all the Darśanas, expounding therein dialectics of brilliant order. But more than the composition of all these works, his labours in the cause of Brahma Vidya, that took the form of his masterly Scholiast, his magnum opus, on the Brahma Sūtra Śāṅkara Bhāṣya, so much engrossed his attentions and his energies that he entirely forgot the existence of his wife, who, however, during all his years of unremitting scholarly labours, waited on him with the exemplary wifely devotion such as could be met with only among Hindu wives. When, however, Vācaspati had finished his Śāstraic labours, he was far past the meridian of life. Almost suddenly he seemed to awake to the existence of his wife Bhāmatī on whom he had not bestowed conjugal attention. Deeply touched by her uncomplaining devotion, and sorely troubled by qualms, he begged her forgiveness for having so callously neglected her. Bhāmatī assured him that she was supremely happy to have served her Lord. With becoming modesty, however, she submitted that her only regret was that she was not blessed with progeny to perpetuate their race. Vācaspati, who was now on the wrong side of sixty, assured her that she need not rue the absence of progeny. He said he would immortalise her and her exemplary wifely devotion by naming his masterly commentary on the Śāṅkara Bhāṣya after her. Hence it was that the commentary came to be called Bhāmatī. Thus was a tardy but sincere reparation meted out to a neglected wife.

This work says Vācaspati, was written during the reign of King Nṛga. The name Bhāmatī is associated with one of the two main schisms of Śrī Ācārya's interpretation of the Brahma Sūtras called the Bhāmatī Prasthāna (भामतीप्रस्थान), the other being Vivaraṇa Prasthāna (विवरणप्रस्थान)

after Prakāśātma's Pāñcapādika Vivaraṇa. There are about six commentaries on Bhāmatī, the best known of them being the Kalpataru (कल्पतरु) by Śrī Anālānanda (अमलानन्द). Besides the Bhāmatī, Vācaspati Miśra has written (1) Brahma Tattva Saṁkṣa (ब्रह्मतत्त्वसमीक्षा) a commentary on Maṇḍana Miśra's Brahma Siddhi (ब्रह्मसिद्धि) (2) Nyāya Kaṇika (न्यायकणिका), a commentary on Maṇḍana Miśra's Vidhi Viveka, (3) Tattva Bindu (तत्त्वबिन्दु) an independent work on the Pūrva Mīmāṃsa of the Bhāṭṭa School, (4) Sāṁkhya Tattva Kaumudī (सांख्यतत्त्वकौमुदी), an independent work on the Sāṁkhya Darśana. (5) Nyāya Kaṇika Tātparya (न्यायकणिकातात्पर्य) and (6) Nyāya Suchī Nibandhana (न्यायसूचीनिबन्धन) a supplement to No. 5.

Vācaspati is said to be the originator of what is called the Avacheda Vāda (अवच्छेदवाद). He is always appealed to in many later works, whenever weighty support is sought for establishing a particular philosophic stand.

ŚRĪ PRAKĀŚĀTMA

It was Prakāśātma, who brought Padmapāda's Pāñcapādikā into greater popularity, through his learned commentary thereon called the Pāñcapādikā Vivaraṇa (पञ्चपादिकाविवरण). As has been already said, he was the originator of the Vivaraṇa Prasthāna. Later writers refer to him as the "Vivaranakāra." He is one of the Brahma Vidyācāryas worshipped at the time of the Vyūsa Pūjā. Several sub-commentaries have been written on the Pāñcapādikā Vivaraṇa, the most important of them being Tattva Dīpana (तत्त्वदीपन) by Akhaṇḍānanda Muni. (अखण्डानन्दमुनि). Prakāśātma has written three other works, namely Sārīraka Nyāya Saṁgraha (शारीरिकन्यायसंग्रह) Sābdanirṇaya (शब्दनिर्णय) and Laukika Nyāya Saṁgraha (लौकिकन्यायसंग्रह).

ŚRĪ AMALĀNADA (अमलानन्दः)

Śrī Amālānada is the author of the Kalpataru (कल्पतरु), a sub-commentary on Vācaspati Miśra's Bhāmatī. Amālānanda was also called Vyāsāśramī

(व्यामाश्रयी). Besides the Kalpataru, he has written an independent work on the Brahma Sutras, called Śāstra Darpaṇa (शास्त्रदर्पणम्). The tenets of Advaita Vedānta, as embodied in the Brahma Sutras, are very faithfully reflected in this Darpaṇa (Mirror). It is in the form of lectures on each Adhikaraṇa of the Brahma Sutras. Amalānda has written a commentary on Padmapāda's Pañcapādikā also, called Pañcapādikā Darpaṇa (पञ्चपादिकादर्पण). He has been referred to by Madhusudana Sarasvatī in his Advaita Siddhi and by Appayya Dikṣita (अप्ययदीक्षित) in his Siddhānta Leśa Saṅgraha. Appayya Dikṣita has written Parimala (परिमल), a commentary on Kalpataru, and Lakṣmīrājula (लक्ष्मीरामह) has written Abhoga (आभोग) another commentary on the Kalpataru. There are other commentaries also on the Kalpataru.

ŚRĪ HARṢA (श्रीहर्षः)

Śrī Harṣa is another important writer on Advaita. He is the author of Khaṇḍana Khaṇḍa Khādyā (खण्डनखण्ड्याद्य). This is said to be one of the greatest works on Advaita Dialectics. It has been composed mainly for the purpose of refuting the doctrine of the Sunyavādīs and the Naiyāyikas. Śrī Vidyāranya and Madhusudana Sarasvatī refer to this work in their own works. Śrī Harṣa was the son of Hīrapaṇḍita and Māmalla Devī. He seems to have been the native of Kanoj (Kānyakubja). He seems to have lived during the 11th century. Chitsukhācārya has written a commentary on his Khaṇḍana Khaṇḍa Khādyā. Besides Chitsukha's, there are about eleven more commentaries on this work. Śrī Harṣa's other works are (1) Naiṣadha Charitraṃ (2) Arjuna Vargaṇam (3) Śiva Śakti Siddhi (4) Sāhaśanka Chāmpu (5) Chandaspraśasti (6) Vijayaprasasti (7) Gowḍorvīṣa Kulaprasasti (गौडोर्वीशकुलप्रशस्ति) (8) Iśvara Abhisandhi and (9) Sthairya Vicāraṇa Prakaraṇam (स्थैर्यविचारणप्रकरणम्).

ŚRĪ ĀNANDA BODHA (श्रीआनन्दबोधः)

Śrī Ānanda Bodha is another well known exponent of Advaita. He is the disciple of Vimuktātman, the author of Iṣṭasiddhi. One of the five interpretations of Mithyātva is attributed to him. He quotes from the

Iṣṭasiddhi of Vimuktātman. In one context he says, "This has been said by the guru"; (Ītadevoktam Gurubhiḥ) (एतदेवोक्तं गुरुभिः). He is the author of Nyāya Dipavali (न्यायदीपावलि), Nyāya Makaraṇḍa (न्यायमकरन्द) also called Nyāyopadeśa (न्यायोपदेश) Makaraṇḍa, Pramāṇamālā (प्रमाणमाला) and Śabda Nirṇaya Vyākhyā (शब्दनिर्णयव्याख्या). His Nyāya Makaraṇḍa is intended to demolish the arguments of the Naiyāyikas. He frequently refers to Vācaspati Miśra, and is himself referred to by Madhusudana Sarasvatī. Chitsukha has written commentaries on Nyāya Makaraṇḍa and Pramāṇamālā. Śrī Śukaprakāśa (शुक्लप्रकाश), a disciple of Chitsukha, has also written a commentary on Pramāṇamālā. His Nyāya Dipavali has been commented upon by Amṛtānanda Yogī (अमृतानन्दयोगी) and Śukaprakāśa also.

ŚRĪ ĀNANDĀNUBHAVA (श्रीआनन्दानुभवः)

Śrī Ānandānubhava is a writer of great antiquity. He is known to have composed Nyāyaratna Dipavali (न्यायरत्नदीपावलि) and Padārtha Nirṇaya (पदार्थनिर्णय). The former refutes the views of Naiyāyikas and the latter those of the Vaiśeṣikas. Both of these works have been commented upon by Ānandagiri (आनन्दगिरि) and the latter alone has been commented upon by Āmasvarūpa Bhagavan (आत्मस्वरूपभगवन्).

ŚRĪ CITSUKHĀCĀRYA (श्रीचित्सुखाचार्यः)

Śrī Chitsukhācārya is another important and authoritative writer on Advaita. He was the disciple of Jñānottara (ज्ञानोत्तर) and the Guru of Śuka Prakāśaṇṭhi. He has written several works, the most important of them being Tattva Pradīpikā (तत्त्वदीपिका), also known as Tattva Dipikā (तत्त्वदीपिका). This work refutes the objections raised against the Advaitic Doctrines by the Dualists, such as the Tarkikas. The arguments raised herein provoked a reply from the Mādhyas (माध्य). Nyāsaraya wrote Nyāyāmṛta (न्यायामृत) refuting the arguments advanced in Tattvadīpikā. Besides Tattvadīpikā, Chitsukha has written several other works. They are (1) Adhikaraṇa Saṅgati (अधिकरणसंगति), (2) Adhikaraṇa Mañjarī

(अधिकरणमञ्जरी), (3) Naiṣkārmya Siddhi Vyākhyā (नैष्कर्म्यसिद्धिव्याख्या), Bhāvatattva Prakāśikā (भावतत्त्वप्रकाशिका), (4) Pañcapādikā Vivaraṇa Vyākhyā — Bhāvadyōtanikā (भावद्योतनिका), (5) Pramāṇa Ratnāvali Vyākhyā — Nibandhana (निबन्धन), (6) Brahma Siddhi Vyākhyā (ब्रह्मसिद्धिव्याख्या) — Abhiprāyaprakāśa (अभिप्रायप्रकाश) (7) Brahma Sūtra Vyākhyā-Bhāvaprakāśikā (भावप्रकाशिका) (8) Vedānta Siddhanta Karikā Mañjarī (वेदान्तसिद्धान्त-कारिकासञ्जरी) (9) a commentary on Ānanda Bodha's Nyāyamakaranda, (10) a commentary on Śrī Harṣa's Khaṇḍana Khaṇḍa Khāḍya (11) Śaddarśana Saṅgraha Vṛtti (12) Brahmastuti and (13) a commentary on Viṣṇupurāṇa called Citsukhī.

ŚRĪ VIDYĀRĀṆYA (श्रीविद्यारण्यः)

Śrī Vidyārāṇya was the name assumed by Mādhavācārya when he entered Saṁnyāsaśrama. He was the disciple of Śrī Śaṅkarānanda. He was the son of Māyaṇa and Śrīmati and the brother of Sāyaṇa and Bhoganātha. He belonged to a family of Karnaṭaka Brahmins. In medieval Sanskrit literature Śrī Vidyārāṇya occupies a unique place. He stands second only to Śrī Śaṅkarācārya. He became the pontiff of the Śringeri Maṭha and was in a sense the very founder of the kingdom of Vijayanagar. He was the Minister and Counsellor of three kings of the Vijayanagar Empire. He was called Karnaṭaka sūhāsana sthāpanācārya. He was a versatile genius. His Bhāṣyas on the four Vedas, his Pañcadaśī (पञ्चदशी) and Jivamukti Viveka (जीवमुक्तिविवेक) are well known. Among his other works are (1) Anubhūti Prakāśikā (अनुभूतिप्रकाशिका), (2) Pañcakośa Vicara (पञ्चकोशविचार), (3) Brahmanavidāśīrvādapaddhati (ब्रह्मविदाशीर्वादापद्धति), (4) Mahāvākya Vivaraṇa (महावाक्यविवरण), (5) Vākya Sudhā (वाक्यसुधा), (6) Vivaraṇaprameya Saṅgraha (विवरणप्रमेयसंग्रह), (7) Bhṛadāraṇyaka Vārtikā Sāra (बृहदारण्यकवार्तिकसारः) (10) Nṛsiṁha Tāpini Upaniṣad Dīpikā (नृसिंहतापिन्युपनिषद्दीपिका) (11) Aitareya Upaniṣad Dīpikā (ऐतरेय्युपनिषद्दीपिका) and (12) Parāśara Mādhaviya (पराशरमाधवीय). He is said to have written commentaries on many Upaniṣads.

ŚRĪ ŚAṅKARĀNANDA (श्रीशङ्करानन्दः)

Śrī Śaṅkarānanda was the disciple of Anantaśramaṇa (अनन्ताश्रमा) and Vidyātīrtha (विद्यातीर्थ) and was the Guru of Bharatīkṛṣṇa Tīrtha (भारतीकृष्णतीर्थ) and Vidyārāṇya. He seems to have been a native of Madhyārjuna, also known as Tiruvidaimarudur in Tanjore District. He was the son of Vāñcheśa and Veṅkatasubhamma. He was associated with Vidyārāṇya in the establishment of some new Maṭhas affiliated to the Śringeri Maṭha. His important work is Ātmapurāṇa (आत्मपुराण), also known as Upaniṣadratna (उपनिषदरत्न) containing the essence of the Upaniṣads in verse in the form of anecdotes. Besides Ātmapurāṇa he has written Dīpikas on (1) Kaivalya, (2) Iśa, (3) Māṇḍūkya, (4) Praśna, (5) Kena, (6) Jābāla, (7) Āruṇika (8) Aitareya, (9) Garbha, (10) Kathavalli, (11) Atharva Śiras, (12) Brahma, (13) Hanṣa, (14) Amṛtanāda, (15) Amṛta Bindu, (16) Atharvaśikha, (17) Nārāyaṇa, (18) Muṇḍaka, (19) Brahmanavidya, (20) Bhṛadāraṇyaka, (21) Nṛsiṁha Tāpini, and (22) Śvetāśvatara Upaniṣads. He has also written a commentary on the Bhagavadgītā and a Vṛtti on Brahma Sūtras. He is also reported to have written a work called Yatyamusthāna Paddhati (यत्यनुष्ठानपद्धति). His other works are (1) Sarvapuruṣasāra (सर्वपुरुषसार), (2) Śivasahasranāma Tīka (शिवसहस्रनामटीका), (3) Vivekasāra (विवेकसार) and (4) Śruti Tātparya Nirṇaya (श्रुतितात्पर्यनिर्णय).

ŚRĪ BHĀRATĪ KṚṢṆA TĪRTHA (श्रीभारतीकृष्णतीर्थः)

Śrī Bhāratī Kṛṣṇa Tīrtha was the disciple of Śrī Śaṅkarānanda and of Śrī Vidyātīrtha. In his Purvāśrama he was Bhoganātha, the brother of Mādhava, who afterwards became Śrī Vidyārāṇya. His works are (1) Vaiyāsika Nyāyanāla (वैय्यासिकन्यायमाला) probably in collaboration with Śrī Vidyārāṇya, (2) Vākya Sudhā Vyākhyā (वाक्यसुधाव्याख्या) and (3) Vratakāla Nirṇaya (व्रतकालनिर्णय).

ŚRĪ NṚSĪMHĀŚRAMĪ (श्रीनृसिंहाश्रमी)

Śrī Nṛsiṁhāśramī is another important writer on Advaita. He lived in the 11th century and was the disciple of Śrī Gīrvāṇendra Sarasvatī



Sri Vidyaranya



Sri Appayya Dikshita

(गीर्वाणेंद्रसरस्वती) and Jagannāthāśramī (जगन्नाथाश्रमी). Appayya Dikṣita (अप्पय्यदीक्षित) refers to him in his Siddhānta Leśa Saṅgraha (सिद्धान्तलेश-संग्रह). His works are (1) Advaita Dīpikā (अद्वैतदीपिका), (2) Vedānta Tattva Viveka (वेदान्ततत्त्वविवेक) (3) Tattva Viveka Dīpanī (तत्त्वविवेकदीपन) also called Advaita Ratna Kosa (अद्वैतरत्नकोशः) a commentary on his own work Vedānta Tattva Viveka, (4) Advaita Siddhānta Vijayantī (अद्वैतसिद्धान्तवैजयन्ती), (5) Tattvaṇṇapadārtha Prakāśa, (6) Vedānta Ratna Kośa (वेदान्तरत्नकोशः) being a commentary on Padmapāda's Pañcapādikā, (7) Bhāvaprakāśikā (भावप्रकाशिका) being a commentary on Prakāśātman's Pañcapādikā Vivaraṇa, (8) Bhedadhikkāra (भेदधिकार), (9) Bhāvajñāna Prakāśa, (10) Maniṣa Pañcaka Vyukhyū, (11) Vācārāmbhaṇa Prakaraṇa (वाचारम्भणप्रकरणं), (12) Tattva Bodhinī (तत्त्वबोधिनी), a commentary on Sarvajñātma's Saṅkṣepa Śāriraka and (13) Vaidika Siddhānta Saṅgraha. Nṛsiṃhāśramī was the Guru of Dharmarājādhiparī, the author of Vedānta Paribhāṣa. There are about eight commentaries on Tattva Viveka and six commentaries on Bhedadhikkāra.

DHARMARĀJĀDHVARI (धर्मराजाध्वरी)

Dharmarājādhiparī is also a well-known Advaitic writer. His Vedānta Paribhāṣa (वेदान्तपरिभाषा) is a standard work on Advaita Vedānta, and all students of Advaita Philosophy are expected to read it before studying other books on Advaita. It deals with the technique of Advaita Vedānta, expounded in the terminology of the Naiyāyikas. He belonged to Kaṇḍra-māṇikkam in the Tanjore District and was a contemporary of Appayya Dikṣita. Rāmākṣṣa (रामकृष्ण) the son of Dharmarājādhiparī has written a commentary on his father's Vedānta Paribhāṣa, called Śikhāmaṇi (शिखामणि). Ananta Kṛṣṇa Śāstri of the Calcutta University has also written a commentary on the same. There are eight other commentaries on the Vedānta Paribhāṣa. Besides Vedānta Paribhāṣa, Dharmarājādhiparī has written (1) a commentary on Padmapāda's Pañcapādikā and (2) Tarka Cūḍāmaṇi (तर्कचूडामणिः) a commentary on Gaṅgeśopādhyāya's Tattva

Cūḍāmaṇi (तत्त्वचूडामणि). He is also reported to have written a commentary on a work of Śaśadhara.

APPAYYA DIKṢITA (अप्पय्यदीक्षितः)

Appayya Dikṣita occupies a place among the few top-ranking writers on Advaita. He was proficient in all branches of learning and so versatile was his genius that he, like Vacaspati Miśra, adorned whatever he touched. There is hardly any important branch of Sanskrit literature which Appayya Dikṣita, has not embellished with the flashes of his brilliant intellect. He was born in Adayapalan, a village near Kāñchī. He was the son of Raṅgarājādhiparī (रङ्गराजाध्वरी), the author of Advaita Mukura (अद्वैत मुकुर), also called Advaita Vidyā Mukura. Appayya Dikṣita describes himself as the son of Raṅgarājādhiparī, the "Advaita Vidyācarya." He lived at Vellore under the patronage of Chinnā Bonna. He was the teacher of Bhattoji Dikṣita (भट्टोजीदीक्षित), the author of Siddhānta Kaṇṇudī (सिद्धान्तकौमुदी), the standard work on Grammar. Appayya Dikṣita lived to a very old age. He shuffled off his mortal coil at Chidambaram in his 72nd year. He is the reputed author of 104 works covering all branches of learning. He has written a commentary called Parimela (परिमल) on Amalananda's Kalpataru (itself a commentary on Vacaspati Miśra's Bhāmatī) and has also written an independent work on Brahma Sūtras called Nyāyarakṣamaṇi (न्यायरक्षामणि). He has also written a commentary called Śivārkaṇṇi Dīpikā (शिवार्कमणिदीपिका) on Śrīkaṇṭha Bhāṣya on the Brahma Sūtras according to Śaiva Viśiṣṭādvaita. Among his other works are (1) Kuvalayānanda (कुवलयानन्द), (2) and Citramamāṇsa (both Alan-kara Granthas), (3) Yādavābhyudaya Vyākhyā (commentary on Vedānta Deśika's Yādavābhyudaya), (4) Mayūkhavali (a commentary on Śāstra Dīpikā), (5) Nyāyamuktavali (न्यायमुक्तावली) a Vṛtti on Brahma Sūtras according to the Mādhyama School, (6) Nāyamaṇḍika Mālīka (नयमण्डिका), a Vṛtti on Brahma Sūtras according to the Rāmānuja School, (7) Naya Maṇi Mālā (नयमणिमाला) a Vṛtti on Brahma Sūtras according to Śrī Kaṇṭha School, (8) Naya Maṇijarī (नयमण्जरी) a Vṛtti on Brahma

Sūtras according to the Advaita School, (9) Siddhānta Leśā Saṅgraha (सिद्धान्तलेशसंग्रह), discussing the doctrines of the various sub-schools of Advaita, (10) Ānandalaharī (आनन्दलहरी) explaining the real meaning of Śrī Kaṇṭha's Bhāṣya with a commentary on the same, (11) Ratna Traya Parikṣā (रत्नत्रयपरीक्षा) with commentary, (12) Śivādvaita Nirṇaya, (13) Śikhariṇī Malā and its commentary, (14) Śivatattva Viveka, (15 & 16) Brahma Tarka-stava and its Vivaraṇa, (17) Vidhivasāyana (18) Upakrama Upasāhāra, (19) Vāda Nakṣatra Malā, (20) Prabodha Candrodaya Vyākhyā, (21) Varadarājastava with commentary and (22) Śivakarmāmṛta. He has also written some works criticising the *Ramanuja* and *Madhva* Schools, a number of Stotras and Miscellaneous works on Mīmāṃsa, Dharmaśāstras, Lexicon, and Śaivaviśiṣṭādvaita. He is said to have written in all 104 works.

BHATTOJI DIKṢITA (भट्टोजि दीक्षितः)

Bhattoji Dikṣita, the great Grammarian, was the son of Lakṣmīdhara and brother of Raṅgoji Dikṣita (रंगोजिदीक्षित). He belonged to the Mahārāṣṭra country. He was initiated into Mīmāṃsa and Vedānta by Appayya Dikṣita, and, as such is a direct disciple of Appayya Dikṣita. His work Tattva Kaustubha (तत्त्वकोस्तुभ) is directed against the arguments of the Dvaitis. He has written several works on Advaita, Mīmāṃsa, Dharma Śāstra etc. His works are (1) Tattva Kaustubha, (2) Advaita Kaustubha (अद्वैतकोस्तुभ), (3) Tattva Viveka Dipana Vyākhyā, (4) Tantrādyadhikaraṇa Nirṇaya, (5) Madhva Mata Vidhivasāyana, (6) Tantra Siddhānta Dipikā, (7) Siddhānta Kaumudī, (8) Praudha Munoranā, (9) Dhātupāṭha, (10) Sabda Kaustubha, (11) Līngmuśāsanasūtra Vṛtti, (12) Āśauca Nirṇaya, (13) a commentary on Triṃśaśloki, (14) Ācāra Pradīpa, (15) Ālūka, (16) Kālanirṇaya, (17) Tithi Nirṇaya, (18) Tithi Pradīpa, (19) Tristhalīsetu Sārasaṅgraha, (20) Dharmaśāstra Sarvasva, (21) Prāyaścitta Vinirṇaya, (22) Māsa Nirṇaya, (23) Sarvasārasaṅgraha, (24) Prayoga Ratna, (25) Sāpiṇḍya Nirṇaya, (26) Sutaka Nirṇaya, (27) Hemādri Kālanirṇaya Saṅkṣepa, (28) Grahaṇaśrāddha Vidhi, (29) Caturvīṃśati Śruti Vyākhyā and (30) Gotra Pravara Nirṇaya.

ŚRĪ ĀNANDAGIRI (श्रीआनन्दगिरि)

Ānandagiri, also known as Ānandajñāna, was a native of the Chera Country. He was the son of Sūryanārayaṇa. He generally offers his obeisance to Viṣṇu in all his works. In his previous āśrama he was known as Janārdana and wrote a work called Tattvāloka (तत्त्वालोक) under the guidance of Anubhūtiśvarūpa. He later became the disciple of Śuddhānanda (शुद्धानन्द). He belonged to the 14th century. He was a prolific writer. As a commentator par excellence he has acquired a very great reputation. He has written commentaries on all the Bhāṣyas of Śrī Saṅkarācārya, besides commentaries on the works of some other authors also. In addition, he has written many independent works. He is referred to by Prajñānānanda in his commentary on Tattvāloka, by Mahādeva Yatindra, the Naiyāyika, by Seṣasārangadhara, the commentator of Udayana's Lakṣaṇa vṛtti, by Śivāditya in his Saptapadārthi, Rāmānanda Sarasvatī and Sadānanda Vyāsa. Besides his commentaries on Śrī Ācārya's Bhāṣya's, he has written commentaries on Sureśvara's Bhṛadāraṇyaka and Taittirīya Vārtikas, Pañcīkaraṇa Vārtika, Ātma Jñānopadeśa Vidhi, Upadeśa Sāhasri, and Vākya Vṛtti of Śrī Saṅkarācārya, Padārtha Tattva Nirṇaya, Nyaya Ratna Dipāvali, Svarūpa Vivaraṇa and Upaśadāna. In addition to these commentaries, he has also written independent works namely Tarka-saṅgraha (तर्कसंग्रह), Tattvāloka (written in his Pūrvāśrama), and Mitabhāṣiṇi, Saṅkaravijaya, Śataśloki Tika, and Harimīdestotra Tika. He has also written a commentary on Sarvajñātma's Pañca Prakriyā.

His works runs to about 72000 Granthas.

ŚRĪ AKHAṆḌĀNANDA MUNI (श्रीअखण्डानन्दमुनि)

Śrī Akhaṇḍānanda Muni was the disciple of Śrī Akhaṇḍanubhūti. He was the author of Tattvadīpana (तत्त्वदीपनम्), a commentary on Prakāśana's Pañcapādika Vivaraṇa and of P. J. Prakāśika (ऋजूप्रकाशिका), a commentary on Vācaspati Miśra's Bhāṇatī. Besides these two works he has also written a sub-commentary on Govardhana's commentary on the Tarka Bhāṣya of Keśava Miśra and Mahaviṣṇu Pūjapaddhati.

SRI MADHUSUDANA SARASVATI (श्रीमधुसूदनसरस्वती)

Śrī Madhusudana Sarasvatī is an important author of Advaita works. He is said to have been born in the village of Kodālīpālī in the Farīdpur District, in Bengal. His original name was Kamalanayana. After studying Nyāya under one Śrī Rāma who is one of the three Gurus mentioned by him in his Advaita Siddhi (अद्वैतसिद्धि) and Gūḍhārtha Dīpikā (गूढार्थदीपिका) he went to Vārāṇasī (Benares) where he was initiated into Saṃnyāsa by Viśveśvara under the name of Madhusūdana Sarasvatī. The famous Hindi Poet, Tulasīdas (तुलसीदास), was one of his intimate friends. It was while he was staying at Vārāṇasī that he wrote most of his works. He sincerely believed that the Advaita Philosophy as expounded by Śrī Śaṅkarācārya, and developed by later writers like Sureśvarācārya, Vācaspati Miśra, Citsukha, and other writers was the only legitimate message of the Upaniṣads. He has also tried his best to establish that doctrine in his Advaita Siddhi and Siddhanta Bindu (सिद्धान्तबिन्दु). He attained Siddhi at the advanced age of 105 at Haridwar. His most important works are Advaita Siddhi and Siddhanta Bindu. In his Advaita Siddhi he refutes the arguments of the Dvaita writer Vyāsaraṇya, in his Nyāyāṃṭa, which itself was written in refutation of the arguments advanced by Citsukha in favour of Advaita in his Tattva Dīpikā. Tattva Dīpikā itself is a rejoinder to an attack on Śrī Harṣa's Khaṇḍana Khaṇḍa Khāḍya. One Rāma Tīrtha wrote a work called Taraṅgiṇī (तरङ्गिणी), attacking Advaita Siddhi. Śrī Brahmānanda Sarasvatī, in his Nyāya Ratna Mālā (न्यायरत्नमाला), a commentary on Advaita Siddhi has very ably and logically refuted all the arguments against the Advaita doctrine contained in Rāmatīrtha's Taraṅgiṇī. There are several commentaries on Advaita Siddhi. It is one of the works which have to be studied by all advanced students of Advaita Philosophy. His Siddhanta Bindu is a commentary on the Daśaśloki (दशश्लोकी) of Śrī Śaṅkarācārya. This contains a digest of all the views of the leading luminaries of the Advaita School on several important issues of this philosophy. There are several commentaries on Siddhanta Bindu also. Besides (1) the Advaita Siddhi and (2) Siddhanta Bindu Madhusudana Sarasvatī has written many other works, (3) Advaita Ratna

Rakṣaṇa (अद्वैतरत्नरक्षणं), (4) Sārasaṅgraha (सारसंग्रहः) a commentary on Saṅkṣepa-sūtrīka, (5) Gūḍhārtha Dīpikā (गूढार्थदीपिका), a commentary on Bhagavadgītā, (6) Bhagavad Bhakti Rasāyana (भगवद्भक्तिरसायन), (7) Bhāgavata Prathamāśloka Vyākhyā, (8) A Tika on Puṣpadanta's Śiva Madhūma-stotra (शिवमहिम्नस्तोत्रं), (9) Prasthāna Bheda, (10) Harilīlā Vyākhyā, (11) Ānanda Mandakīnīstava, (in praise of Kṛṣṇa), (12) a commentary on Śrī Śaṅkarācārya's Ātmabodha, (13) a commentary on the Vedānta (Śruti Gita) in the Bhāgavata, (14) a commentary on Śaṇḍilya's Bhakti Sūtra, (15) Śāstra Siddhānta Leśa Tika (शास्त्रसिद्धान्तलेशटीका), (16) Aṣṭa Vikṛti Vivaraṇa, (17) Kṛṣṇa Kutuhala Nāṭaka, (18) Rajnaṃ Pratibodha (19) Īśvara Pratīpatti Prakāśa.

With all his unshakeable conviction in Advaita Philosophy, he was nevertheless a great devotee of Śrī Kṛṣṇa of Bṛndāvana, and he realised the absolute Brahman of the Advaita in that Blue Effulgence (Nīlam Mahā) (नीलं महः) that sports on the banks of the Yamuna.

ध्यानाभ्यासवशीकृतेन मनसा तन्निर्गुणं निष्कियं
ज्योतिः किञ्चन योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।
अस्माकं तु तदेव लोचनचमकाराय भूयाच्चिरं
कालिन्दीपुलिनोदरे किमपि यस्मीनं महो धावति ॥

ŚRĪ BRAHMĀNANDA SARASVATI (श्रीब्रह्मानन्दसरस्वती)

Śrī Brahmānanda Sarasvatī was also an important writer on Advaita Philosophy. He is popularly known as Gauḍa Brahmaṇanda. He was the disciple of Śrī Narāyaṇa Tīrtha. A versatile writer, he has written important and authoritative works on Advaita. No study of Advaita Philosophy is regarded as complete until one has studied his Brahmānandīya (ब्रह्मानन्दीयं) his brilliant commentary on Madhusudana Sarasvatī's Advaita Siddhi. As has been mentioned already (Vide Supra), one Rāmatīrtha, a Dvaitin, wrote Taraṅgiṇī, attacking Madhusudana Sarasvatī's Advaita Siddhi. Brahmānanda effectively refuted all the arguments of Rāmatīrtha in his (1) Laghu

Candrikā (लघुचन्द्रिका) and (2) Guru Candrikā (गुरुचन्द्रिका), both being commentaries on Advaita Siddhi, and thus proved the unassailability of Advaita. Besides the two works mentioned above, he has written (3) Bindu Tika (बिन्दुटीका), being a commentary on Madhusūdana Sarasvatī's Siddhanta Bindu, (4) Vedānta Sūtra Muktāvali (वेदान्तसूत्रमुक्तावली) a treatise on the Brahma Sūtras, (5) Iśāvāsya Ślokartha, (6) Iśāvāsya Upaniṣad Rahasya, (7) Mundakopaniṣad Rahasya and (8) Mīmāṃsā Rahasya. It appears that Brahmānanda studied Vedānta under Śivarāmenḍra Sarasvatī in Kānchi Mandala. Probably that is why he is generally known as 'Gauda' Brahmānanda in the south, to mark him as one hailing from Gauḍa Deśa. It is not usual to refer to a person belonging to a particular part of the country with the name of that country appended to his name unless he is a visitor in another part of the country.

ŚRI ACYUTA KṚṢṆA TIRTHA (श्रीअच्युतकृष्णतीर्थ)

Śrī Acyuta Kṛṣṇa Tirtha was the disciple of Svayamprakāśananda Sarasvatī (स्वयंप्रकाशानन्दसरस्वती). He is the author of a commentary on Appayya Dīkṣita's Siddhāntaleśa Saṅgraha, called Kṛṣṇalankāra (कृष्णालंकार), a commentary on Bhāṣya Ratna Prabhā and a commentary called Vanamālā (वनमाला) on Śrī Śaṅkarācārya's Taittirīya Upaniṣad Bhāṣya. He has also written an independent work called Mānamālā.

ŚRI ADVAITĀNANDA SARASVATĪ (श्रीअद्वैतानन्दसरस्वती)

Śrī Advaitānanda Sarasvatī was the author of a good commentary on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya called Brahma Vidyābharāṇa (ब्रह्मविद्याभरणम्). This is a commentary which is regarded next in importance to Pañcapādika, Bhāmatī, Nyāyanirṇaya and Ratnaprabhā. Advaitānanda was the disciple of Rāmānanda Tīrtha, and Bhūmānanda Sarasvatī. He says his work is only an abridgment of a more elaborate commentary by his teacher Rāmānanda Tīrtha. His other works are Adhyātma Candrikā and Ātmabodha Tika.

ŚRI ANUBHŪTISVARŪPAČĀRYA (श्रीअनुभूतिस्वरूपाचार्य)

Śrī Anubhūtiśvarūpācārya is the author of many Advaitic works. V. Raghavan of the Madras University opines that he is the same as the author of Prakaśārtha Vivaraṇa (प्रकाशार्थविवरण), a commentary on Śrī Śaṅkarācāryas' Brahma Sūtra Bhāṣya. The author of Prakaśārtha Vivaraṇa is said to have commented on all the Upaniṣads. But none of them is available now. Anubhūtiśvarūpa's works are (1) Prakaśārtha Vivaraṇa, (2) Pramāṇa Ratnamālā Vyākhyā, (3) Gauḍapādiya Bāṣya Tīppaṇī, (4) Gauḍapādiya Viveka, (5) Candrikā, a commentary on Nyāya Dīpāvali, (6) Nyāya Makaranda Vyākhyā, (7) Bhagavad Gita Bhāṣya Tīppaṇī and (8) Sūrasvata Prakriya (Grammar). He is the Guru of Janārdana who afterwards became Ānandagiri. He seems to belong to the south.

ŚRI AMAREŚVARA ŚĀSTRĪ (श्रीअमरेश्वरशास्त्री)

Śrī Amareśvara Śāstrī states in the colophon to his work Bimba Dṛṣṭi, that he belonged to the Kaṁbanipati family and to the Bhāradvāja Gotram. He quotes Vācaspati Miśra in his work. Nothing further is known about him. His works are (1) Ajñānadhivānta Caṇḍa Bhāskara, (2) Advaita Ratnaprakāśa, (3) Avidyā Piśūci Khandanam (Bhānjana), (4) Jivarūja Vijaya, (5) Praudhānubhava, (6) Bimba Dṛṣṭi Vicāra, (7) Vāsanā Pratiharadaśaka, (8) Ātmatīrtha, (9) Dakṣiṇāmūrti Vilāsa, (10) Mahāvākyārtha Vicāra, (11) Vicitrāṣṭaka and (12) Vedānta Bheri Bhankara.

ŚRI ĀNANDAPŪRṆA (VIDYĀSĀGARA) (श्रीआनन्दपूर्णविद्यासागर)

Śrī Ānandapūrṇa Sarasvatī was a disciple of Abhayānanda Sarasvatī. His name in his pūrvāśrama seems to have been Vidyasāgara. He has written commentaries on (1) Khandana Khandā Khādyā, (2) Pañcapādikā, (3) Brahma Siddhi, (4) Pañcapādikā Vivaraṇa, (5) Mahāvādyā Viḍambana (Nyāya), (6) Mokṣa Dharma of Mahābhārata and (7) Nyāya Candrikā, and independent treatise on the Vaiśeṣika system. He is reputed to be the author of an unknown work the Bṛhadāṛṇyaka-vārtika-ṭika, referred to by Nardillagopa in his commentary on Prabodha Candrodaya Nāṭaka (p. 204 N. S. Edn.)

ŚRĪ UPANIṢAD BRAHMENDRA SARASVATĪ (श्रीउपनिषद्ब्रह्मेन्द्रसरस्वती)

Śrī Upaniṣad Braharendra Sarasvatī, generally known as Upaniṣad Braharendra was the disciple of Śrī Vāsudevendra Sarasvatī. He was one of the pontiffs of the Upaniṣad Braharendra Mutt at Kanchipuram. He is a prolific writer. He has written commentaries on all the 108 Upaniṣads. Probably that is the reason why he is commonly known as Upaniṣad Braharendra. At the end of his Muktikopaniṣad Vyākhyā he says that his father Śivakāmeśvara wanted to write commentaries on the 108 Upaniṣads, that as he was not able to do so, Upaniṣad Braharendra wrote the Vyākhyas, that he was only the writer of the Vyākhyas and that Śrī Rāma had it written by him. According to his statement in his Muktikopaniṣad Vyākhyā he should have completed the translation of the Upaniṣads on 17. 12. 1751. He refers to three persons as having been instrumental in writing this book. Besides his commentaries on the 108 Upaniṣads, he has written many other independent works. Among them are (1) Mahāvākya Ratnāvali Vyākhyāna, Tattva Siddhanta Vṛtti (Kiraṇāvali), (2) Paramādvaita Siddhanta Paribhāṣa, (3) Brahma Sutra Brahma Tattva Siddhanta Vivṛti, (4) Mahāvākya Ratnāvali Prabhālocana, (5) Līṅga Bhaṅga Mukti Śataka, (6) Bhagavadgīta Vyākhyā, (7) Tripāt Tattvadisapta Prakaraṇa.

He enumerates, at the end of each of his works, the number of Granthas contained in it, probably to prevent interpolation. From this enumeration, it is found that his contribution to Advaita is astonishingly voluminous. His writings come to about 45000 granthas.

ŚRĪ UMĀMAHEŚVARA ŚĀSTRĪ (श्रीउमामहेश्वरशास्त्री)

Śrī Umāmaheśvara Śāstrī appears to hail from South India. He belonged to the Vellala Family. He says he was the disciple of one Appayya Śāstrī. His works are (1) Tattva Candrika (तत्त्वचन्द्रिका) also called Nirguṇa Brahma Mīmāṃsā, a polemic work criticising the Rāmānuja and Mādhva schools, (2) Virodhavarūhiṇi (विरोधवर्णिनी) a similar polemical work, (3) Advaita Kūmadhenu and (4) Vedānta Siddhanta Sāra.

ŚRĪ KṚṢṆĀNANDA YATĪ (श्रीकृष्णानन्दयति)

Śrī Kṛṣṇānanda Yatī was the disciple of Rāmabhadra Yatī. He was a great Advaita scholar. He seems to have lived during the 17th century.

The most important of his work is Siddhanta Siddhāntana (सिद्धान्तसिद्धांतजनम्) wherein he discusses the various Siddhantas of the Advaita Teachers who preceded him. Bhāskara Dīkṣita, one of his disciples, has written a commentary called Ratnatulikā (रत्नतुलिका) on Siddhanta Siddhāntana. His other works are (2) Vedānta Vadānta, (3) Brahma Tattva Subodhini, (4) Śivatattva Ratna Mālīka and a commentary thereon and (5) Amṛtana Paddhati.

ŚRĪ GAṄGĀDHARENDRA SARASVATĪ (श्रीगङ्गाधरेन्द्रसरस्वती)

Śrī Gaṅgādharendra Sarasvatī was the author of some important works on Advaita. Nothing is known about him. He has written (1) Svārājya Siddhi (स्वाराज्यसिद्धि), (2) Kaivalya Kalpadruma (कैवल्यकल्पद्रुम), a commentary on his own Svārājya Siddhi, (3) Vedānta Siddhanta Sūkti-manjarī a commentary on Appayya Dīkṣita's Siddhanta Leśa Saṅgraha, (5) Praṇavakalpa Vyākhyā and (6) Siddhanta Chandrika Vyākhyā.

ŚRĪ TRYAMBAKA ŚĀSTRĪ (श्रीत्र्यम्बकशास्त्री)

Śrī Tryambaka Śāstrī is the disciple of Brahmānanda Sarasvatī. It is not clear if this is the same Brahmānanda Sarasvatī as the author of Nyāyaratnamālā. He has written many Advaitic works. His works are (1) Dṛḍhśva Praṇibandhānupapatti Prakāśa, (2) Prakṛtyadhikaraṇa Vicāra, (3) Pramāṇa Tattva, (4) Bhāṣyabhaṇu prabhā, a commentary on the Sārīraka Bhāṣya of Śrī Śaṅkarācārya, (5) Śāstrārambhasamūhānam, (6) Śrūtimataprakāśa, (7) Śrūtimatāmamanopapatti, (8) Śrūtimatodyota, (9) (Advaita) Siddhanta-vaijayaṇti and (10) Avidyālakṣaṇanupapatti.

ŚRĪ NĀRĀYAṆA TĪRTHA (श्रीनारायणतीर्थः)

Śrī Nārāyaṇa Tīrtha was the disciple of Rāmacoṇḍa Tīrtha. He has written two works on Advaita namely (1) Vedānta Vibhavaṇa Tika and (2) Siddhanta Bindu Tika (सिद्धान्तबिन्दुटीका). His other works are commentaries on (3) Udayana's Kusumāñjali, (4) Raghunātha's Dīdhiti, (5) Viśvanātha's Bhaṣaparicheḍa, (6) Śaṅkhyatattva Kaumudī,

Saṅkhyā Karika, (8) Yoga Candrika, (9) Yoga Sūtra Vṛtti, (10) Bhakti Candrikā a commentary on Śāṇḍilya's Bhakti Sūtras, (11) Bhaktyadhi-
karaṇa with commentary and (12) Vedastuti Tika. This Narayaṇa Tirtha
is different from Narayaṇa Tirtha, the author of Kṛṣṇa Līla Taranginī
and Bhattaparibhaṣa. He was initiated into Sannyasa by Sivaramatirtha.
He seems to have lived during the 18th century. He was also the author
of a Vārtika on Brahma Sūtra Śaṅkara Bhaṣya. He was also the Guru of
Brahmananda Sarasvatī.

SRI GOVINDĀNANDA SARASVATĪ (श्रीगोविन्दानन्दसरस्वती)

Śrī Govindānanda Sarasvatī was the disciple of Śrī Gopālānanda
Sarasvatī, himself the disciple of Śiva Rāmānanda Sarasvatī. He seems
to have belonged to the Kāñchi Maṇḍala. He is said to be the author of
Ratna Prabhā, (रत्नप्रभा) the popular commentary on Śrī Śaṅkarācārya's
Brahma Sūtra Bhaṣya and Vivaraṇopanyasa (विवरणोपन्यास). Ratna-
prabhā is one of the important commentaries on Śrī Ācārya's Brahma
Sūtra Bhaṣya and is the one most widely read by students of Advaita all
over India. In the beginning of Ratna Prabhā the author says that he
belongs to a Brahma Vidyā Parampara which was blessed with Payasa
(पायस) by Śrī Kāmākṣī Devī herself.

कामाक्षीदत्तदुग्धप्रचुरसुरमृतप्राज्यभोज्याधिपूज्य-

श्रीगौरीनायकाभिप्रकटमशिवरामार्यलम्भात्मबोधैः ।

श्रीमद्गोपालगीभिः प्रकटितपरमाद्वैतभासास्मितास्य-

श्रीमद्गोविन्दवाणीशरणकमलगोनिर्वृतोऽहं यथाऽलिः ॥

Here the author says that he is the disciple of Govindānanda, a disciple
of Gopālānanda, himself a disciple of Śivarāmānanda, who drank the Divine
Payasa given to him by Śrī Devī Kāmākṣī. Though it is said in the colophon
to Ratna Prabha that Govindānanda is the author of Ratna Prabhā, it
cannot be his work because the author says that he is the *disciple* of Govindā-
nanda. It seems to be actually the work of Rāmānanda, a disciple
of Govindānanda. The work is generally spoken of as Rāmānandīya and
the author of the work says at the beginning of his commentary on the
4th Adhyaya, "Rāmānāmasmi" रामनामास्मि (Rama is my name). Further,

Rāmānanda is the author of Vivaraṇopanyasa, a treatise on the Brahma
Sūtras. In the beginning of that work also he repeats the śloka "Kāmākṣī
datta" कामाक्षीदत्त the same that we find in Ratnaprabha and in the colophon
also it is said "by Rāmānanda, the disciple of Govindānanda." Bālakṛṣṇā-
nanda the author of Śārīraka Mīmāṃsa Bhāṣya Vartika, a disciple of Śrī-
dharānanda, whose Paramaguru was Śivarāmānanda already mentioned,
also refers in his Vartika to the fact that Śivarāmānanda was blessed with
Paramanna (परमान्न) or pāyasa by Śrī Kāmākṣī Devī herself.

पुरः काञ्चीनाम्न्या विकलमणिदीपायितवपुः

पुरा भोजं भोजं परमपरमाश्रं प्रणिहितम् ।

परस्याश्चिच्छक्तेरतुल्यदयया तुन्दिलतरः

पुरस्तान्मे नित्यं स्फुरतु शिवरामो यतिपतिः ॥

Kāñchīpura, the Kāmakotipuri of the Bhāgavata, is, as everyone knows
the place of Kāmākṣī, the Brahma Vidyā Svarūpīṇī. It is stated
in the Kenopaniṣad that Umā Haimavati appeared before Indra and taught
him Brahma Vidyā. It was here at Kāñchi that Śrī Śaṅkarācārya inscribed
with his own hand and consecrated the Śrī Chakra in the Kāmākṣī Temple,
and thus established the Kāmakoti Pīṭha, for the propagation of Brahma
Vidyā. The important tenet of Brahma Vidyā is the realization of the
identity of all individual souls with the Supreme Atma or Paramatma.
Śrī Mūkakavi, in his outpouring of Pañchaśatī (500), eulogising Kāmākṣī
expresses the idea clearly in his verse :

ऐश्वर्यमिन्दुमौलेरैकात्म्यप्रकृतिकाञ्चिमध्यगतम् ।

ऐन्दवकिशोरशेखरमैदम्ययं चकस्ति निगमानाम् ॥

Here he clearly says that the original source of Brahma Vidyā, Aikātmya
(ऐकात्म्य), the idea of the identity of the Jīvātman and the Paramātmā
resides in the centre of Kāñchī. The seed of Advaita thus sown in Kāñchī
has borne excellent fruits in that we see Kāñchī and its neighbourhood has
produced many prominent writers on Advaita, whose works are the most
outstanding works on Advaita even to this day. We have already mentioned
the names of Govindānanda and Bālakṛṣṇānanda. Bālakṛṣṇānanda, also
called Abhinava Dravidācārya, says that he belongs to Śrutinagara, which
is probably the same as Vedapuri (Vedapura) the modern Tiru—Otu—



OOR, the headquarters of the Cheyyār taluk in the North Arcot District. We find that Pūrṇānanda Sarasvatī, also called Ānandapūrṇa, the author of a commentary on Śrī Harṣa's Khaṇḍana Khaṇḍa Khāḍya and Maṇḍana Miśra's Brahma Siddhi and other important Advaitic works, Śivarāmānanda Sarasvatī (mentioned in the two verses quoted in the beginning of this section), who is reputed to be the author of a commentary on Madhusūdana Sarasvatī's Advaita Siddhi, Nārāyaṇananda Sarasvatī (also called Nārāyaṇa Tīrtha), the disciple of Govindānanda Sarasvatī and the author of the Prose Vārtika on the Brahma Sūtras, Kṛṣṇānanda Sarasvatī (Senior), disciple of Rāmānanda Sarasvatī and the author of a commentary on Ratna Prabhā, Brahmānanda Sarasvatī (Gauḍa), author of Laghuchandrikā and Guru Chandrikā, the most authoritative commentaries on Madhusūdana Sarasvatī's Advaita Siddhi, generally known as Gauḍa Brahmānanda, and the author of Nyāyaratnamāla, Brahma Sūtra Muktāvali, Advaita Siddhānta Vidyotana and other works, Kṛṣṇānanda Sarasvatī (junior), the author of Siddhānta Siddhāntjanam—all these great authors, as well as Puruṣottama Sarasvatī, Gopālānanda Sarasvatī, Śrīdharaṇanda Sarasvatī, Svayamprakāśānanda Sarasvatī and Rāmānanda Sarasvatī (Junior) belong to this same Guruparamparā. Thus we see that this Paramparā consists of important Advaitic writers.

The Sannyāsis of the Advaita Sampradāya are generally divided into 10 different orders, Tīrtha, Āsrama, Vana, Āraṇya, Giri, Parvata, Śāgara, Pūrī, Bhārati, and Sarasvatī. The Sarasvatī sampradāya consists of two orders, Ānanda Sarasvatī and Indra Sarasvatī. We have already seen how the Kāñchi Maṇḍala has produced many eminent Sannyāsis belonging to the Ānandasarasvatī order. Among the Sannyāsis of the Indra Sarasvatī order to which the Kāñchi Kamakoti Pītha belongs. Upaniṣad Brahmendra Sarasvatī, the author of commentaries on all the 108 Upaniṣads, Sadāśiva Brahmendra Sarasvatī, the author of Ātma Vidyā Vilāsa, Brahma Tattva Prakāśikā (a vṛtti on Brahma Sūtras) and Siddhānta Kalpa Valli, Gīrvaṇendra Sarasvatī, the author of Prapañcasāra Saṅgraha, Gangādharendra Sarasvatī, the author of Svārājya Siddhi, Advaitānandendra Sarasvatī, the author of Brahma Vidyābharanā, a commentary on Śrī Śaṅkarācārya's Brahma Sūtra Bhāṣya, Bodhendra Sarasvatī, the author of Advaita Bhūṣaṇa, another commentary on Brahma Sūtra Bhāṣya, Nāmāmṛita Rasāyana (नामामृतरसनं)

and other works and Vasudevendra Sarasvatī, the author of Tattva Bodha, Pratyak Tattava Prakāśikā and Vāsudeva Mananam, are some of the authors belonging to this order. Sannyāsis of this Indra Sarasvatī order are found even now on the banks of the Kāverī, the Pālar, the Kṛṣṇā and the Godāvarī. [It appears from an inscription in the Varadarāja Svāmi Temple that there was, in Kāñchīpuram, a Mutt belonging to the order of "Sagaras". An inscription on the inner face of the west Gopura, northern side, in the Varadarāja Temple, dated Śaka 1300, Kālayaukti, Mārgali, 2nd/corresponding to November 27, 1378 in the reign of the Vijayanagara king Harianna Udaiyar, registers the grant of the village of Iluppaipattu as Sarvamānya to the Ascetic Śrī Vedendra Sagara Śrīpāda of the Veda Maṭha in the Perumal Koil at Kāñchīpuram to meet the Bhikṣa expenses of the Svami.]

F. N. Once Sureśvarācārya, the foremost disciple of Śrī Śaṅkarācārya developed a boil in his head. All human treatment failed to cure the same. In his boundless love for his disciple, Śrī Śaṅkarācārya sent for the Aśvins, the physicians of the Gods. They came at his call and Sureśvarācārya was completely cured. Indra, the King of the Gods, got angry with the Aśvins for leaving the kingdom without his permission and hurled his famous weapon Vajra against the Ācārya. The weapon scarcely reached the Ācārya's presence when it suddenly lost its force and the weapon itself broke into thousand pieces, even as the arrows of Viśvāmitra had broken before the Brahmaṇḍa of Vasiṣṭha, the mighty sage and the Guru of Śrī Rāmachandra. Indra at once flew into this world and fell at the feet of Śrī Śaṅkarācārya and prayed to be forgiven. Indra begged the world—teacher to do him the favour of appending the title Indra to his name and accepting all the insignia of his office as the king of the Gods. Śrī Śaṅkarācārya gave the title and insignia to his first disciple Sureśvarācārya. The following verse from a work called Vāsanā Deha Stuti also supports this incident.

यो वै मण्डनमित्रविह्वलविपत्त्यापाद्य सन्न्यासिता
तन्मूर्ध्नि व्यसनापनोदनविषावाकर्षयन्नविषयी ॥
भैषज्यं कलयाम्बभूव कुपितस्येनस्य वज्रायुधं
धूर्जोक्त्य पुनर्दशौ हरिपदे जग्मे तनोमं भजे ॥

Brahmūnanda Sarasvatī was also called Gauḍabrahmūnanda. Probably he was so called because he belonged to Gauḍadesa and came to the south in order to study Śāstras under Śivarāmānandendra Sarasvatī who as already stated, was blessed with Pāyasam by Kūmākṣi. It is not usual to refer to a person residing in a particular part of the country with the name of that country appended to his name unless he is a stranger to that country. Similarly Bālakṛṣṇānanda is called Abhinava Draviḍācārya (the previous Draviḍācārya being one who belonged to the pre-Śaṅkarācārya period), because as he himself says, he was travelling in the northern parts of the country like Prayāga, Banāres and Kailāśaśrama where he says he finished various portions of his Vārtika. The same analogy may be applied to the case of Gauḍapādācārya and the (Pre-Śaṅkara) Draviḍācārya.

Śrī Sarvajñātmā, the author of Saṃkṣepa Sārīraka in the beginning of his work pays respects to Śrī Śaṅkarācārya in the following śloka.

वक्तारमासाद्य यमेव नित्या सरस्वती स्वार्थसमन्विताऽऽसीत् ।
निरस्तदुस्तर्ककलङ्कपङ्कानमामि तं शङ्करमर्चितांग्रिम् ॥

Though the meaning of the word Sarasvatī in this śloka is Goddess Sarasvatī, the mere word "Sarasvatī" is also suggestive of the fact that the Sarasvatī order, one of the ten orders of the Sannyāsis of the Advaita Saṃpradāya, was specially associated with Śrī Śaṅkarācārya.

(The Guru of Madhvācārya was one Acyuta Prekṣa Tīrtha (अच्युतप्रेक्ष तीर्थ) belonging to the Tīrtha Saṃpradāya. That is why Madhvācārya is known as Ānanda Tīrtha and the Sannyāsis of his Saṃpradāya belong only to the order of "Tīrthas." The Guru who initiated Kṛṣṇa Chaitanya belonged to the order of "Bhāratis", his Guru being Kesava Bhārati).

Sannyāsis, according to the Advaita view, consist of four classes, Kuṭīcaka (कुटीचक), Bahudaka, (बहुदक), Haṃsa (हंम) and Parama Haṃsa (परमहंम). The first two bear Tridanda (त्रिदण्ड). But as these two classes are believed to have been prohibited in this age there are no Tridanda Sannyāsis among them now. That the Tridanda Sannyāsis belong to the Advaita Saṃpradāya has been attested to by the Tamil Commentator Nachinārkkiniyanār in his commentary on Kalithogai.

Curiously enough accidental mention of the words Sarasvatī and Indra and *vice versa* occur in more than one place in the second Aṣṭaka 6th praśna, anuvākas 4, 9, 50, 57, 59, 61, 63, 67, 68, 69, 73 and 74 of the Kṛṣṇa Yajur Veda. In some of them the Aśvinī Devas and words denoting healing are also associated with the names Indra and Sarasvatī.

ŚRĪ NĀRĀYAṆĀŚRAMĪ (नारायणाश्रमी)

Śrī Nārāyaṇāśramī was the disciple of Rāmānanda Sarasvatī. He has written commentaries (टीपिकाः) on (1) Praśna, (2) Brahnavidyā, (3) Kṣurika, (4) Chulika, (5) Atharvaśiras, (6) Atharvaśikha, (7) Garbha, (8) Mahā, (9) Brahma, (10) Prāpāgnihotra, (11) Nūtabindu, (12) Brahmabindu, (13) Amṛta Bindu, (14) Dhyāna Bindu, (15) Tejobindu, (16) Yoga Śikha, (17) Yogatattva, (18) Nīla Rudra, (19) Kālāgni Rudra, (20) Ārūni, (21) Nārāyana and (22) Paramahansa Upaniṣads. His commentaries are all based on the Advaitic doctrine of Śrī Gauḍapādācārya and Śrī Śaṅkarācārya.

ŚRĪ PURṆĀNANDA TĪRTHA (पूर्णानन्दतीर्थः)

Śrī Purṇānanda Tīrtha has written many Advaitic works. Nothing is known about him except the works written by him. His works are (1) Advaita Makaranda Vyākhyā, (2) Antahkaraṇa Prabodha Tīka, (3) Avadhūta Gīta Tīka, (4) Aṣṭāvakra Gīta Tīka, (5) Ātmajñānopadeśa Tīka, (6) Ātmānātma Viveka Tīka and (7) Dakṣiṇāmurti Stotra Tīka.

ŚRĪ BĀLAKṚṢṆANĀNDA (बालकृष्णानन्दः)

Śrī Bālakṛṣṇānanda, also called Abhinava Draviḍācārya (अभिनवद्रविडाचार्यः) belonged to the Ānanda Sarasvatī saṃpradāya of Advaita Sannyāsis. He was a disciple of Śrīdharaṇanda, and was a contemporary of Kṛṣṇānanda Sarasvatī, the author of Siddhānta Siddhāntjanam. Śrī Brahmūnanda Sarasvatī, the author of Laghu chandrikā and Nyūyaratnamālā was the Vidyāguru of Bālakṛṣṇānanda. He refers to the place of his birth as Śruti-nagara. This Śruti-nagara is probably the same as Vedapuri, otherwise known as Tiruvottiyur (Cheyyar Taluk) in the North Arcot District, sixteen

miles to the south of Kāñchi. He seems to belong to the 17th century. His works are : -commentaries on (1) Iśa, (2) Kena, (3) Kaṭha, (4) Chhāndogya, (5) Praśna Upaniṣads and (6) Bikṣu (Brahma) Sūtra Bhāṣya Vārtika. In his Vārtika he has dealt with some topics not dealt with in the Bhāṣya. He studied various branches of learning under various teachers. Nyāya under Vāsudevendra Sarasvatī, Jyotiṣa (Astronomy) under Svayamprakāśatīrtha, Vedānta under Brahmānanda Sarasvatī, Kāvya under Venkatakavi of Kanjanur and Vyākaraṇa under Nāgoji Bhatta.

ŚRĪ BODHENDRAYATI (बोधेन्द्रयतिः)

Śrī Bodhendra Yati (Sarasvatī) was a disciple of Śrī Gīrvāṇendra Sarasvatī and Śrī Viśvādhikēndra Sarasvatī. It is not clear if both these are one and the same. In some of his works he gives his Guru's name as Gīrvāṇendra, while in others, as Viśvādhikēndra. In his purvaśrama, he was called Puruṣottama, and he belonged to Kāñchī. He says that his Guru Gīrvāṇendra presided over an Advaita Mutt (Vide Ātma Bodha vyākhyāna). In addition to his great learning in Advaita Philosophy he was also a great Bhakta. He has written several works on Advaita and on the potency of God's name in ensuring salvation to the soul. He attained Siddhi in Govindapuram near Tiruvidamarudur in the Tanjore District, and even now every year in the month of September his Ārādhana is being celebrated there by devotees. His works are :-(1) Advaita Bhūṣaṇa (अद्वैत-भूषण), an epitome of Pañcapādikā Vivaraṇa, similar to Vivaraṇaprameya Saṅgraha of Śrī Vidyāraṇya, (2) A commentary on Śrī Ācārya's Ātma-bodha, (3) Hariharādvaita Bhuṣaṇa, (हरिहराद्वैतभूषण) (4) Harihara Bheda Dhikkāra (हरिहरभेदधक्कार), (5) Nāmāṃṭa Rasūyana and (6) Nāmā-ṃṭa Rasodaya. He is said to belong to the 17th century.

ŚRĪ BHĀSKARA DIKṢITA (भास्करदीक्षितः)

Śrī Bhāskara Dikṣita seems to belong to the south. He was the disciple of Kṛṣṇānanda Sarasvatī, the author of Siddhānta Siddhāñjana. He was the son of Venkatapati Yajwan. He is mentioned as one of the donees of the Tiruvisanallūr village grant by Rājā Sarfoji the First, who ruled over Tanjore from 1681-1711. As far as is known now, he is the

author of Ratna Tulika, a commentary on Kṛṣṇānanda's Siddhānta Siddhāñjana. Both the original work and the commentary are regarded as two of the important works on Advaita. A work called Ātma Parikṣha is also attributed to him.

ŚRĪ YAJÑEŚVARA DIKṢITA (श्रीयज्ञेश्वरदीक्षितः)

Śrī Yajñeśvara Dikṣita was the son of Koṇḍa Bhatta. He has written a commentary on Pañcapādikā Vivaraṇa called Pañcapādikā Vivaraṇo-jjivini (पञ्चपादिकाविवरणोज्जीविनी). He refers to Nṛsiṃhāśramī in this work. His other works are :-(2) Prabhā Maṇḍala, a commentary on Śāstra Dipikā, (3) Alankāra Rūghava, (4) Alankāra Suryodaya, (5) A commentary on Kāvya-prakāśa and (6) a commentary on Chitrabandha Rāmāyaṇa.

ŚRĪ ĀTMASVARUPA BHAGAVAT (श्रीआत्मस्वरूपभगवन्)

Śrī Ātmasvarupa Bhagavat was the author of Prabhoda Parīśodhini a commentary on Padmapādā's Pañcapādikā. In this work he mentions that Ācārya Sundara Paṇḍya has written a Vārtika. He has also written a commentary on Padārtha Tattva Nirṇaya of Ānandaubhaya.

ŚRĪ RANGARĀJĀDHIVARĪ (श्रीरङ्गराजाध्वरी)

Śrī Rangarājādhiparī was the son of Āchān Dikṣita of Adavapalam and was the father of the famous Appayya Dikṣita. He was a great teacher of Advaita. His son, Appayya Dikṣita in the colophon to his works says that he is the son of Rangarājādhiparī, the "Advaita Vidyācārya." He has written a commentary on Pañcapādika Vivaraṇa, called Pañcapādikā Darpaṇa. He has also written two other works Advaita Vidyā Mukura and Rūpaka Paribhāṣa.

ŚRĪ RĀMACHANDRENDRA SARASVATĪ (श्रीरामचन्द्रेन्द्रसरस्वती)

Śrī Rāmachandrendra Sarasvatī is the disciple of Vāsudevendra Sarasvatī. He seems to have presided over the Upaniṣad Brahminendra Mutt, at Kāñchipuram. He has written many Advaitic works. His works are: (1) Tattvampadartha Lakṣhyaikya Śataka, (2) Tribhat Vibhūtyādi Prakaraṇa, (3) Paramākṣara Viveka, (4) Paramādvaita

Darśana, (5) Bhakti Svarūpa Viveka, (6) Sattāsāmānya Vivēka, (7) Siddhānta Ślokatraya, (8) Dṛṣṭīśya Prakaraṇa, (9) Mahāvākyaārtha Ratnāvalī and (10) Vākya Sudhā Tīka. It seems he is also known as Upaniṣad Brahmēndra.

ŚRĪ RĀMA TĪRTHA (श्रीरामतीर्थः)

Śrī Rāma Tīrtha was the disciple of Kṛṣṇa Tīrtha. He belongs to the 16th century. He is the author of several Advaitic works. They are (1) Padāyōjanā (पदयोजना), a commentary on the Upadeśa Sāhasrī of Śrī Saṅkarācārya, (2) Mānasollāsa Vṛttānta Vilāsa (मानसोल्लास वृत्तान्तविलासः) a commentary on Sureśvarācārya's Mānasollāsa on Śrī Saṅkarācārya's Dakṣiṇāmurti Stotra, (3) Vastu Tattva Prakāśa, a brief recapitulation of Śrī Saṅkara Śārīraka Bhaṣya, (4) a commentary on Vedānta Sāra, (5) Saṅkṣepa Śārīraka Vyākhyā, (6) Vākyaārtha Darpaṇa and (7) Śārīraka Rahasyārtha Tattva Prakāśikā. He is stated to have written a commentary on Māitreyī Upaniṣad.

ŚRĪ RĀMĀNANDA SARASVATĪ (श्रीरामानन्दसरस्वती)

Śrī Rāmānanda Sarasvatī was the disciple of Śrī Rāmabhadra Sarasvatī. He has written several works on Advaita. They are (1) Tattvama-syakhaṇḍārtha Nirūpaṇa, (2) Pañcīkaraṇa Tātparya Candrikā, (3) Laghu Vākyaavṛttī Prakāśa, (4) Vākyaśudhā Tīka and (5) Vedānta Siddhānta Candrikā.

ŚRĪ RĀMĀNANDA SARASVATĪ (श्रीरामानन्दसरस्वती)

Śrī Rāmānanda Sarasvatī was the disciple of Śrī Govindānanda Sarasvatī. He seems to belong to the Kāñchi Māṇḍala. He is said to be the author of Ratnaprabhā, a commentary on Śrī Saṅkara's Brahma Sūtra Bhāṣya and is also the author of Vivaraṇopanyasa.

ŚRĪ LAKṢMI NṚSIMHA (श्रीलक्ष्मीनृसिंहः)

Śrī Lakṣmi Nṛsimha was the son of Koṇḍa Bhatta. He seems to have lived during the 17th century. He is said to have entered the Saṁnyāsāśrama and attained Siddhi at Kottaiyur near Kumbhakonam in Tanjore District.

He has written Ābhoga (आभोग), a commentary on Kalpataru, Amalānanda's Commentary on Vācaspati Miśra's Bhāmatī. He has also written another work called Tarka Dīpika.

ŚRĪ VĀNCHESVARA (श्रीवाञ्छेश्वरः)

Śrī Vāñchesvara was the son of Nṛsimha. He was the great-grandson of Vāñchesvara Sudhī, the famous author of Mahiṣa Sataka (महिषगतकम्), and the minister of the King Tukoji of Tanjore. His ancestors were natives of Sahājirājapuram (Tiruvīśanallur) near Tiruvidamarudur in Tanjore District. He was an inhabitant of Sahajivajapuram a village granted for the benefit of Sanskrit Scholars by Sri Sahaji, king of Tanjore. He had studied Mīmāṁsā, Nyāya and Vedānta under Iśvara, Śrīnivāsa and Ahobila Paṇḍita. He belonged to a family of Kārnātaka Brāhmins. He seems to have lived towards the close of the 18th and the beginning of the 19th century. His important work on Advaita is Brahma Sūtrārtha Cīntāmaṇi (ब्रह्मसूत्रार्थचिन्तामणिः). His other works are: (2) Bhāttacīntāmaṇi, a commentary on Bhāttā Dīpikā (Mīmāṁsā), (3) Dattaka Cīntāmaṇi, (4) Śrāddha Cīntāmaṇi (3 and 4 Dharma Śāstra,) (5) Hiraṇyakeśiṣya Śrouta Sūtra Vyākhyā (Smṛti) and (6) a commentary on Mahiṣa Śataka.

ŚRĪ VIJNĀNĀTMAN (श्रीविज्ञानात्मा)

Śrī Vijñānātman was the disciple of Jñānottama (ज्ञानोत्तमः). He was also called Vijñānāśrama. He has written a commentary on Padma-pādā's Pañcapādikā called Tātparyadyotini (तात्पर्यद्योतिनी). His other works are: (2) Svetāśvatara Upaniṣad Dīpikā and (3) Nārāyaṇa Upaniṣad Vivaraṇam. He is also said to have written a commentary on Pañcapādika Vivaraṇa called Gūḍhārtha Dīpikā (गूढार्थदीपिका).

ŚRĪ VIṢṆU BHATTOPĀDHYĀYA (श्रीविष्णुभट्टोपाध्यायः)

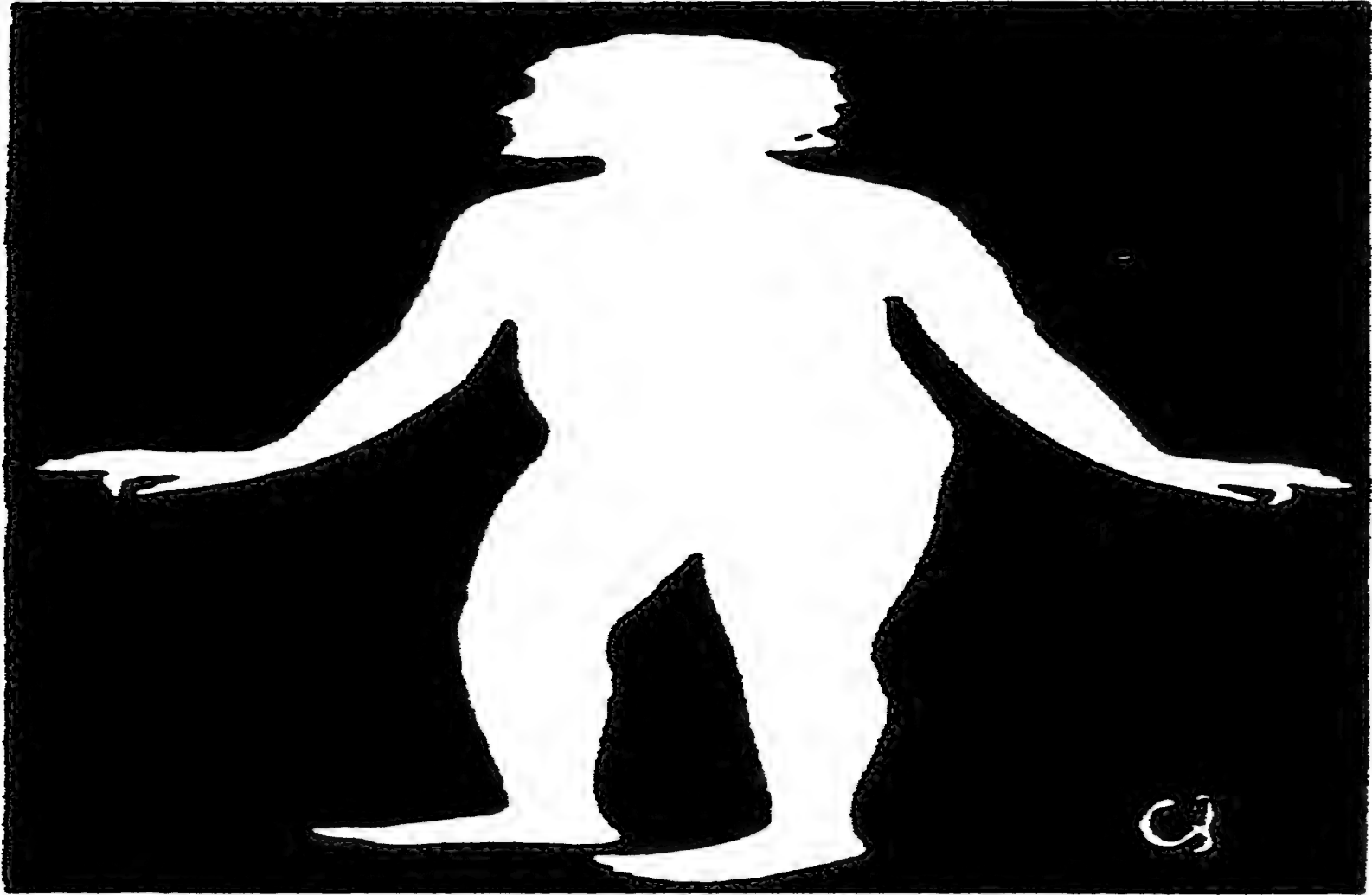
Śrī Viṣṇu Bhattopādhyāya was the disciple of Svāmīndra Pūjyapāda. His full name is Sarvajña Viṣṇu Bhattopādhyāya. He was the son of Janār-dana who afterwards became a Saṁnyāsi under the name of Ānandagiri. He is the author of Rjvivaraṇa (ऋजुविवरणं) a commentary on Pañca-



Sri Bhodhendra



Sri Bhaskaracharya



Sri Sadasiva Brahmendra

pādikū Vivaraṇa. He is referred to in Sarvadarśana Saṅgraha of Śrī Vidyāraṇya.

ŚRĪ ŚIVANĀRĀYAṆA TĪRTHA (श्रीशिवनारायणतीर्थः)

Śrī Śivanārāyaṇa Tīrtha has written a commentary on Śrī Śaṅkarācārya's Śārīraka Sūtra Bhāṣya called Subhodinī (सुबोधिनी). He has written also two other works called Pañcakośa Manjarī and Pañcakrośa Yātra.

ŚRĪ ŚRĪDHARA SVĀMĪ (श्रीधरस्वामी)

Śrī Śrīdhara Svāmī is said to belong to the 15th century. He has written a commentary on Śrī Bhāgavata called Bhāvārtha Dīpikā, (2) a commentary on the Bhagavad Gītā called Subodhinī, (3) a commentary on the Vedastuti in the Bhāgavata (skanda 10), (4) a commentary on Viṣṇupurāṇa called Ātma Prakāśa and (5) a commentary on Hari Bhakti Sudhodaya (हरि-भक्तिसुधोदयः). All his commentaries are full of Advaita tenets only.

ŚRĪ SADĀŚIVA BRAHMENDRA SARASVATĪ (श्रीसदाशिवब्रह्मेन्द्रसरस्वती)

Śrī Sadāśiva Brahmendra Sarasvatī was a great Yogi. He belonged to the village of Tiruviśanallur near Tiruvidamarudur in the Tanjore District. He was the classmate of the famous Rāmanabhadra Dīkṣita and Śrīdhara Venkateśvara Dīkṣita (familiarily known as Ayyāvāl). He became a Brahmajñānī and many miracles are attributed to him. He was the Guru of the Pudukotta royal family. He attained Siddhi at Nerur on the banks of the Akhaṇḍa Kāveri and his Ārādhana is celebrated there every year. He belongs to the 18th century. He was the disciple of Paramaśivendra Sarasvatī, whose Adhiṣṭhana is in Śvetāraṇya (Tiruveṅkādu) in Tanjore District. He has written several works. They are (1) Advaita Rasamanjarī, (2) Ātmavidyā Vilāsa (आत्मविद्याविलास), (3) Ātmānātma Viveka Saṅgraha, (4) Paramabrahma caryā, (5) Bodhārya prakaraṇam, (6) Brahma Tattva Prakāśikā, a Vṛtti on Brahma Sūtra, (7) Sarvavedānta Śārasaṅgraha, (8) Siddhānta Kalpavallī, a poetic version of Appayya Dīkṣita's Siddhānta Leśa Saṅgraha, (9) a commentary on the above

(10) Yogasudhākara (Yogasūtra Vṛtti), (11) Gīta Sundara and (12) Navamañmala. Besides these he is said to have written commentaries on some of the Upaniṣads. He has also composed some Kīrtanas (songs) both Vedantic and devotional. A work called Sūta Samhita Saṅgraha is also attributed to him.

ŚRĪ SVAYAMPRAKĀŚA MUNI (श्रीस्वयंप्रकाशमुनिः)

Śrī Svayamprakāśa Muni was the disciple of Śrī Kaivalyānanda and Śrī Gopāla Yogīndra. He seems to have been a contemporary of Śrī Nṛsiṃhāśramī. He is the author of (1) Ātmānātma Viveka, (2) Ekaśloki-vyākhyā, (3) Tattva sudhā (तत्त्वसुधा) a commentary on Śrī Śaṅkarācārya's Dakṣiṇāmūrti Stotra, (4) Pañcīkaraṇa Vivaraṇa, a commentary on Śrī Śaṅkarācārya's Pañcīkaraṇa, (5) Rasābhivyānjana (रसाभिव्यञ्जनं), a commentary on Advaita Makaranda (अद्वैतमकरन्दं), (6) Haritattva Muktvāli, (7) Hastāmalaka Śloka Vyākhyā, (8) Pramāṇādi Vibhāga śloka-vyākhyā. One of the Śiṣyas of Śrī Svayamprakāśa Muni has written a commentary on Bhāṣya Ratna Prabhā.

ŚRĪ BHĀSKARĀCĀRYA (श्रीभास्कराचार्यः)

Śrī Bhāskarācārya was also called Bhāskararāya and Bhāsurānanda. He was the son of Gambhīra Rāya Dīkṣita and Konāmbā Devī. He was born in the Mahārāṣṭra country. After studying for some time at Kāsi, he came to the south and settled on the banks of the Kāveri in Tanjore District. He studied the Śāstras under one Gangādhara Vājapecyī of Tiruvālangādu. He was one of the greatest votaries of Śrī Vidyā. He attained a high proficiency in all the śāstras as will be seen from his works. His most important works are :-(1) Setubandha (सेतुबन्ध), a commentary on Nityaśodaśīkaraṇa of the Vāmakeśvara Tantra, (2) Varivasyā Rahasya (वरिवस्यारहस्य), (3) Soubhāgya Bhāskara (सौभाग्यभास्कर), a commentary on Lalita Sahasranāma, (4) Ratnāloka, a commentary on Paraśurāma Kalpa Sūtra and (5) Guptavati (गुप्तवती), a commentary on Durgā Saptā Śatī (1 to 5 works on Śrī Vidyā). Besides he wrote many works on Vedānta,

Mīmāṃsā, Dharma Śāstra, Nyāya, Kāvya, Prosody and many other subjects. His Advaitic works are (1) Candā Bhāskara, (2) Nīlāchala Capetika, (3) Ātmabodha Vyākhyā, (4) Aṣṭāvakra Gītā Vyākhyā, (5) Kenopaniṣad Vyākhyā, (6) Kaṭhōpaniṣad Vyākhyā and (7) Mundakopaniṣad Vyākhyā. But most of his works are only known through their names. He was a good Advaitī. In his Lalitā Sahasranāma Bhaṣya he pays respects to Śrī Śaṅkarācārya and in his Bhāvanopaniṣad Vyākhyā he has quoted with approval Appayya Dikṣita's śloka Nityam Nirdoṣa Gandham (नित्यं निर्दोष-गन्धम्), the first verse of Ratnatraya Parikṣā wherein it is said that the difference of Dharma and Dharmī is due to Māyā alone. He seems to be a follower of Vivarta Vāda.

ŚRĪ GOVINDA DIKṢITA (श्रीगोविन्ददीक्षित)

Śrī Govinda Dikṣita was a Karṇataka Brahmin and is said to have belonged to the Vijayanagara Kingdom. He spent a greater part of his life as the minister of the Tanjore Nāyak Kings. He spent his last days in Pattuṣvaram, a village four miles to the south-west of Kumbhakonam in Tanjore District. He was the Minister of Chevvappa Nāyak, Achyutappa Nāyak, and Raghunātha Nāyak of Tanjore. He was well-versed in Vedic and Sāstric lore as also in Music and Astrology. It is not clear if he has written any work on Advaita but he is always referred to as "Advaita Vidyācārya" and seems to have been a great teacher of Advaita. Rājacūḍāmaṇi Dikṣita in his Tantra Cūḍamaṇi (a commentary on the Mīmāṃsa Sūtras of Jaimini), says, referring to Venkata Makhi, the son of Govinda Dikṣita :

‘श्रीमद्वैतविद्याचार्यसर्वतन्त्रस्वतन्त्र × × × श्रीगोविन्ददीक्षितवरसूनोः’ ।

Yajñanārāyaṇa Dikṣita, the son of Govinda Dikṣita, in his Sāhitya Ratnākara refers to his father as Advaita Vidyā Vibhavaḥvalamba

‘अद्वैतविद्याविभवावलम्बान् गोविन्दयज्वेन्द्रगुरुनुपासे ।

निर्मथ्य षड्दर्शननीरघोन्यो धियैव सारान्वदते बुधेभ्यः ॥’

Venkata Makhi, the second son of Govinda Dikṣita and the author of Vārtikabhāṣya (a commentary on Kumārilaḥṭṭa's Tūptika) and of the

Musical treatise Chaturdaṇḍiprakāśika says in one of his Gītās beginning with the words "Arundati" that his father was another "Sankara Avatāra" and in his Gītā beginning with "Thathitham Thini Thini Kītā" he speaks of his father as "Sankara Munimata Pratiṣṭhāpana Kovida" (शंकर मुनिमतप्रतिष्ठापनकोविद) (Vide pages 950 and 755 of Sangīta Sampradāya Pradarśini, Ettiyapuram, Edn.) thereby indicating that Govinda Dikṣita established the Advaita School of Sankara. In his Chaturdaṇḍiprakāśikā, he says that his father had written a Musical work called Sangīta Sudhānidhi. In this work, Venkata Makhi calls himself as the son of Govinda Dikṣita, Advaita Vidyācārya.

It is said that besides the Sangīta Sudhānidhi, Govinda Dikṣita has written a commentary on Kumārila Darśana, a work on Astrology (referred to by the author of a Tamil work Tāṇḍava Mūlai) and also a commentary on the Sundara Kāṇḍa of Rāmāyaṇa. But no work except Sangīta Sudhānidhi (in the form of excerpts) by Govinda Dikṣita is available now. Appayya Dikṣita, in his Siddhānta Lēsa Saṅgraha, mentions one Advaita Ācārya Vidyā (अद्वैतविद्याचार्य) in four contexts. Whereas he refers to other authors by name, he is referring to a certain author as Advaita Vidyācārya without mentioning any other name. Perhaps he may be referring to Govinda Dikṣita.

ŚRĪ TYĀGARĀJA DIKṢITA (श्रीत्यागराजदीक्षितः)

Śrī Tyāgarāja Dikṣita, otherwise called Rāju Śāstri, was a native of Mannargudi. He belonged to the line of the illustrious Appayya Dikṣita. He was a versatile scholar in all the Śāstras. He studied Tarka Śāstra under Narayana Yatindra and Mukṭāvali under Gopalācārya. He studied Vyākaraṇa under Chinnaṇṇa Dikṣita of Kumbhakonam, Mīmāṃsā under Raghunātha Śāstri of Kumbhakonam and Vedānta under Svayamprakāśa Svāmī. He is said to have written about 30 Granthas, the important ones being Sadvidyā Vilāsa expounding the Sadvidyā of the Chāndogya Upaniṣad and Nyayenduśekhāra, a criticism of Nyāya Bhāskara, a Vaiṣṇava Grantha. He was born in the year 1813, lived to a very old age, and died in the beginning of the present century.



Painganadu Ganapathi Sastri



Karungulam Krishna Sastri



Sri Ramasubba Sastri



Brahmasri Raju Sastri



Mahamahopadhyaya
N. S. Ananthakrishna Sastri



Karur Subramania Sastri

ŚRĪ RĀMASUBRAHMANĪYA ŚĀSTRĪ (श्रीरामसुब्रह्मण्यशास्त्री)

Śrī Rāmasubrahmanīya Śāstrī, commonly known as Rāmasubhā Śāstrīgal of Tiruviśanallur was the son of Rāmaśankara Śāstrī and the grandson of Aśvatthanārāyaṇa Śāstrī. He was a great Mīmāṃsa scholar. He lived towards the close of the 19th and the beginning of the 20th century. He had leanings towards Viṣṇu. He is the author of many works. His works are : (1) Śāstraikya Bhaṅga Vāda, (2) Chandrikā Khaṇḍana, a polemic work criticising Chandrikā, a Dvaita work, (3) Ānandārtavāda, (4) Omkaranādārtha, (5) Nirviśeṣa vāda, (6) Brahma Sūtra Tattvārtha Vilāsa, (7) Bhaṣyānanda Prakaraṇam, (8) Matarahasya Ratnāvali, (9) Vedānta sūtra Muktāvali Tīka Tattvartha Vibodhana, (10) Viṣṇu Tattva Rahasya, (11) Brahma Vidyā Muktāphala, (12) Bhaṣya Gāmbhīrya Nirṇaya, (13) a commentary on Bhagavad Gītā, (14) Atharvaśiropaniṣad Vilāsa, (15) Kaivalyopaniṣad Vilāsa, (16) Svetāśvataropaniṣad Vilāsa, (17) Jagat Karanatha Vilāsa, (18) Bhūttakalpataru, a commentary on Bhūta Dīpikā, (19) Datthāśauca Vyavasthapana Vāda, (20) Dharma Vivecana, (21) Raghuvīra Vrittastava, (22) Alankāra Śāstra Sangraha and (23) Sarva Vedānta Sarvamata Tattvārtha Vilāsa.

ŚRĪ KṚṢṆA MIŚRA

Śrī Kṛṣṇa Miśra is the author of Prabodha Chandrodaya. He seems to belong to Khajuraho in the Chandella Principality in Rajasthan which was also known as Jajabhukti. Prabodhachandrodaya is an allegorical drama written at the instance of one Gopala. Kṛṣṇa Miśra seems to have been a contemporary of Kirtivarman (1060-1100 A. D.). It is said that he wrote this work to inculcate Vedantic ideas into the mind of one of his disciples who was rather worldly-minded.

ŚRĪ SUBRAHMANĪYA ŚĀSTRĪ (श्रीसुब्रह्मण्यशास्त्री)

Śrī Subrahmanīya Śāstrī was the son of Śrī Rāmasvāmi Śarman. He was born in the village of Kāvasseri at Palghat, in Malabar Dt. in the year 1879. He studied Nyāya under Angāḍipuram Subrahmanīya Śāstrī in the Mahārāja's Samskrit College at Tiruppunitura, Vyākaraṇa in Kāśī, and Gaṇita Śāstra under Munḍayal Nanībūdri in Nilāmbur. He then migrated

to Karur where he died in 1947. He has written a commentary on the Bhāmatī of Vācaspati Miśra, called Bhāmatī Vivaraṇa (भामतीविवरण). His other works are (2) Siddhānta Ratnamālā, a commentary on Taraka Sangraha, (3) Ghaṭabhaṣya Vyākhyā, (4) Sāṅkhya Tattva Kaumudī Vyākhyā (5) Yogavāhaspatya Vyākhyā, (6) Vyākaraṇa Sūtra Vṛtti and (7) Guṇadinakarīya Vyākhyā. Besides these he has written commentaries on all the 10 Upaniṣads except the Bṛhadāraṇyaka.

ŚRĪ KARUNGULAM KṚṢṆA ŚĀSTRĪ

Śrī Kṛṣṇa Śāstrī was born in a respectable family in Karungulam on the banks of the Tamraparani in Tinnevely District (Madras State). He studied Nyāya and Vedānta under Śrī Harihara Śāstrī at Chidambaram. He was sometime a teacher in Vedarāyaṇa Śāstra Pāṭaśālā. He held the post of the Advaita Sabha Pandit at Kumbakonam from 1912 to 1919. He was the Principal of the Chittur Pāṭaśālā from 1919 to 1926. He became the Principal of the Sanskrit College, Mylapore, Madras in 1927 and held the post till 1938. He took sannyāsa in 1939 and attained Siddhi in the same year. He has written two Advaitic works, Brahma Sūtra Ānugūṇya Siddhi and Adhikaraṇa Chatuṣṭayi.

In his Ānugūṇya Siddhi he tries to prove by a consideration of *only the words* of the Brahma Sūtra and *without any extraneous authority*, that the Brahma Sūtras support only the Advaitic interpretation put upon them by Śrī Śaṅkara.

ŚRĪ ANANTAKṚṢṆA ŚĀSTRĪ (श्रीअनन्तकृष्णशास्त्री)

Śrī Anantakṛṣṇa Śāstrī is an important writer on Advaita Vedānta. He was born in 1886 in Nūraṇi in Palghat District. After studying in the Chittoor Pāṭaśālā, Cochin, he joined the Chidambaram Pāṭaśālā and studied Vyākaraṇa under Śrī Harihara Śāstrī. He then joined the Madras Samskrit College and studied Vedānta and Mīmāṃsa under Pañcāpāgeśa Śāstrī and Venkatasubba Śāstrī. He served as a Pandit at the Tirupati Samskrit College from 1911 to 1917. He was for some time the principal of the Samskrit college at Kallidaikurichi. In 1917, he accepted the offer of a post of a lecturer in the post-graduate department at the Calcutta

University and held that post till his retirement in 1947. He has made a critical study of all Schools of Vedānta and is a fluent speaker in Samskrit. He has written a commentary on (1) Brahma Sūtra Bhāṣya called Prabhā (प्रभा), (2) a commentary on Dharmarājādhiparī's Vedānta Paribhāṣā and (3) a commentary on Karmapradīpa. Besides these commentaries he has written independent works namely: (4) Vedānta Rakṣamaṇi (वेदान्त-रक्षामणि), a reply to an attack on Advaita by Kapisthala Deśikācūrya, (5) Advaita Dīpikā (अद्वैतदीपिका), (6) Advaita Martaṇḍa (अद्वैतमण्डल), another polemic work, (7) Vivāha Samaya Mīmāṃsā, (8) Abdhī Yāna (अब्धिध्यान) Nirṇaya, (9) Mīmāṃsa Śāstra Sangraha, (10) Sanātana Dharma Pradīpa, (11) Saugandhika Vimarśa, another polemic work and (12) Śatabhūṣaṇī, in reply to Śatadūṣaṇī of Vedānta Deśika

ŚRĪ BELLAMKONḌA RĀMARĀYAKAVI (श्रीबेल्लकोंडरामरायकविः)

Śrī Bellamkonḍa Rāmarāyakavi was a versatile writer of Andhra Deśa. He was born in the year 1875 in the village of Pamidipadu in the Narasaraopet Taluk in the district of Guntur. He studied Vyākaraṇa under one Purighalla Rāma Śāstrī and Nyāya under one Purighalla Subrahmaṇya Śāstrī. He is said to have been an ardent devotee of Śrī Hayagrīva and it is said that his Vedānta knowledge was due to the grace of Śrī Hayagrīva. He was a great critic of the philosophy of Rāmānuja. He has written more than 100 works. Some of them have been published, some unpublished, while many others are known only by their names. His works are :- (1) Bhagavad Gītā Bhāṣyārka Prakāśika (भगवद्गीताभाष्यार्क प्रकाशिका), (2) Vedānta Kaustubha (वेदान्तकौस्तुभ), (3) Śārīraka Chatussūtrī Vicāra (शारीरकचतुस्सूत्रीविचारः), (4) Vedānta Muktāvalī, (5) Advaita Vijaya, (6) Dehadehī Bhava Nirmoolana, (7) Trimata Samarthana, (8) Advaitāmṛta, (9) Vedānta Sangraha, (10) Vedānta Dīpikā, (11) Vedānta Dinakara, (12) Vedānta Tatvāmṛta, (13) Advaitā nyamata Khaṇḍana and (14) Mokṣa Prasāda. Besides these he has written many stotras and Kāvya.

AYYAṆṆA DIKṢITA (अय्यण्णदीक्षितः)

Ayyaṇṇa Dikṣita was the disciple of Śrīdhara Venkateśvara, otherwise known as Ayyaval of Tiruvisanallur near Tiruvidamarudur. He seems to have been the son of one Venkata Kavi, author of Rādhā Mādhava Samvāda and other works and the brother of one Alagiri Kavi. He says he was an expert in Viṇā and also in Vedānta Śāstra. He seems to have lived in the middle of the 18th century. He is the author of Vyāsa Tātparyā Nirṇaya. In this work he raises the question "of the various interpretations put on Vyāsa's Brahma Sūtra by Śrī Śankara, Bhatta Bhāskara, Yādavaprakāśa, Rāmānuja, Madhva, Śrīkaṇṭha etc., which is the one that can be regarded as the real intention of Vyāsa?" In deciding this point, he adopts a new procedure. He says that a proper decision in this case cannot be given by a consideration of the various Srutis, Yuktis and Bhāṣya, and following the example of Vedānta Deśika and Sudarśanācūrya, he takes into consideration the opinion not only of those who are Madhyasthas (Neutrals), i.e., who do not belong either to Advaita, Viśiṣṭadvaita, Dvaita etc., but also of critics of Vedānta, namely Kapila, Kaṇāda, Gautama, Patañjali and Jaimini and also Pāśupatas and Pūrṇacarātras and shows that Śrī Śankara's Bhāṣya which is Advaitic should be regarded as the one that is after the heart of Vyāsa. In the 2nd Paricheda of the work he establishes the non-difference (Abheda) between Śiva and Viṣṇu. At Venkatagiri a Vidvat Sadas seems to have been held where he threw a challenge to the Pandits and established the correctness of his view.

Śrī Narakaṇṭhirava Śāstrī and Gaṇapati Śāstrī were two Vedantic Scholars who lived at the close of the last and at the beginning of this century. Both of them are reported to have written many Advaitic works. But very few of them seem to be available now.

Śrī Narakaṇṭhirava Śāstrī was well-versed in Vedānta as well as Tarka and Alankāra Śāstras. He was the Professor of Tarka and Alankāra in the Venkatesvara Sanskrit Pāṭaśālā at Tirupati. He has written a good tika on Vyāsa Tātparyā Nirṇaya of Ayyaṇṇa Dikṣita. He seems to have been responsible for the printing and publication of Tatva Candrikā and Virodhavaruthini, two learned works on Advaita by Uma-

Śrī Gaṇapati Śāstri (श्रीगणपतिशास्त्री)

Śrī Gaṇapati Śāstri was a native of Painganādu, a village near Mannārgudi in the Tanjore District. He studied Vyākaraṇa, Tarka and Vedānta under Śrī Rāju Śāstri of Mannargudi. He had a good power of composing poems even in his teens and it is said that he wrote his Katākṣa Śataka when he was in his 17th year. In the village of Konerirajapuram on the banks of the Kīrtinan lived a good Āsthika gentleman named Sāmbaśiva Ayyar. He established the Śrī Vidya Press at Kumbhakonam and wanted to publish a series of Advaita books under the title Advaita Manjari series. For this purpose he took the help of many Sanskrit Pandits of whom Gaṇapati Śāstri was one. Sāmbaśiva Ayyar wanted Gaṇapati Śāstri to come and settle at Konerirajapuram itself and teach students there. Gaṇapati Śāstri accordingly went and settled at that village. In Konerirajapuram, in addition to teaching he also continued his own study of Vedānta under one Pazhavaneri Swami. One Kandamangalam Svāmi had written 2 books "Dṛṣṭi Śrṣṭi Vāda" and "Advaita Siddhanta Guru Candrikā". He took his Advaita Siddhanta Guru Candrikā to Rāju Śāstri and requested him to go through the work and make any suggestion that he might consider necessary. Rāju Śāstri directed Gaṇapati Śāstri to go through the same. In the year, 1905, the Head of the Dvaraka Peetha sent from Hubli a set of seven questions in Vedānta to be answered by mahesvara and was instrumental in getting published Mahāvākyaratnāvali with its commentary Kiraṇāvali and Taptacakrāṅkana Vidhvamsanam. He was also the author of Yati Sārvabhaumopahara in praise of Śrī Ādi Śankara.

Pandits in the land. Gaṇapati Śāstri sent his answers. His answer was decided to be the best and he was conferred the title of Vedānta Keśari. On account of his vast learning the title "Kachchapi (Śarasvatī)" was also conferred upon him by Kerala Varma. He is reported to have written works on almost all subjects. But most of them are known only by their names. Very few are now available. Among his works may be mentioned (1) Mukura, a commentary on the Vaidikābharāṇa (Published by the Annamalai University), (2) Dhruva Chrarita, (3) Thatāthaka Pariṇayam, (4) Jīva Vijaya Champu, (5) Katākṣa Śatakam, (6) Thuraga Śatakam, (7) Nairguṇya Siddhi, (8) Gururaja Saptati, (9) Keṇopaniṣad Vritti, (10) Iśavaṣyopaniṣad Vritti, (11) Athaśabda Vicaram, (12) Pūrtha Praharāṇa, (Vyākaraṇa) and (13) Śāriraka Mīmāṃsa Rahasyam. He is said to have written about 100 works. He was the Sabha Pandit of the Advaita Sabha, Kumbhakonam. A small note on "Śravaṇa Vidhi Vācyārtha" by Gaṇapati Śāstri has been published in the Diamond Jubilee number of the Advaita Sabha Kumbhakonam.

It is highly regrettable that whereas many of the works written prior to the 19 century are preserved to-day at least in manuscript form, many of the books written during the 19th century and later have been lost to us completely. This seems to be due to the fact that as the earlier works were written mostly on Palm-leaves, they were carefully preserved while the later works have been written, most of them, on paper (note books) with a view to get them printed and when owing to some reason or other it was not possible to print them, the manuscripts, not being properly taken care of have been destroyed.



KHAṆḌANAGRANTHĀS

<i>Name of the Book</i>	<i>Author's name</i>	<i>Name of the Book</i>	<i>Author's Name</i>
1 Khaṇḍana Khaṇḍa Khūḍya	Śrī Harṣa	36 Dvaita Nirāsa	Not known
2 Tattva Pradīpikā	„ Chitsukha	37 Dvaita Mithyātva Nirṇaya	-do-
3 Tattva Chāndrikā	„ Umāmaheśvara	38 Nyāya Dīpāvali	-do-
4 Tattva Kaustubha	„ Bhattoji Dikṣita	39 Ānandānubhava	-do-
5 Advaita Chintamoni	„ Sundaresa	40 Nyāyendu Śekhara	Sri Thiagaraja Dīksita (Raju Sastrigal)
6 -do-	„ Raṅgoji Bhatta		„ Anandānubhava
7 Advaita Tūraṇi	„ Natesa Ārya	41 Padārtha Tattva Nirṇaya	Not known
8 Advaita Dipika	„ Anantakṛṣṇa Śāstri	42 Paramata Bhañjana	-do-
9 Advaita Brahma Siddhi	„ Sadānanda	43 Parihāra Khaṇḍana	-do-
10 Advaita Mūrtāṇḍa	„ Anantakṛṣṇa Śāstri	44 Bahuvīdha Mata Khaṇḍana	-do-
11 Advaita Muktaśara	„ Lokanātha	45 Brahma Lakṣaṇa	-do-
12 Advaita Ratna	„ Mallana radhya	46 Bhedadhikkāra	„ uṣimhāśramī
13 Advaita Sruti Bheda Nirūsa	„ Not known	47 Bheda Dhikkāra Nyakkārāṅkuas (Hunkāra)	„ Venkatanātha Bhatta
14 Advaita Sāmrājya	„ Kṛṣṇānanda Sarasvatī		
15 Advaita Siddhāñjana	„ Not known	48 Brama Bhañjani	„ Mallādi Rāmakṛṣṇa
16 Advaita Siddhānta Vidyotana	„ Brahmānanda Sarasvatī	49 Madhva mukha Mardana	„ Appayya Dīkṣita
17 Advaita Siddhi	„ Madhusūdana Sarasvatī	50 Madhva mata Vidhvañsana	„ -do-
18 Laghu Chāndrikā	„ Brahmānanda Sarasvatī	51 Madhva bhrānti Nirūsa	Not known
19 Advaita Siddhi Vyākhyā	„ Balabhadra	52 Madhva mata Khaṇḍana	„ Ānandāśrama
20 Laghu Chāndrikā Vyākhyā	„ Vittaleśa Upādhyāya	53 Madhva vidhvañsana	„ Ratnaketa Dīkṣita
21 Advaitamoda	„ Vasudevābhayankar	54 Madhva mata Vidhvañsana	„ Bhattoji Dīkṣita
22 Vedānta Kathaka	„ Not known	55 Madhva mukha Bhaṅga	„ Sūryanarāyaṇa
23 Ānandalahari Vyākhyā Chāndrikā	„ Appayya Dīkṣita	56 Madhva Siddhānta Bhañjana	„
24 Ārādhyādi Mata Khaṇḍana	„ Not known	57 Rāmānuja Sṛṅga Bhaṅga	„ Appayya Dīkṣita
25 Kutarka Khaṇḍana	„ -do-	58 Vādāvalī	„ Ratnaketa Dīkṣita
26 Kutarka Nirūsa	„ -do-	59 Virodha Avarūdhini	„ Umāmaheśvara
27 Carvakādi Mata Khaṇḍana	„ -do-	60 Vedānta Kalpalatika	„ Madhusūdana Sarasvatī
28 Tattva Sankyana Khaṇḍana	„ -do-	61 Samanvaya Sāmrājya	„ Hariharānanda Sarasvatī
29 Tattva Siddhi	„ -do-	62 Siddhānta Ratnamūla	„ Viśveśvara
30 Tattvaloka	„ Janārdana	63 Siddhānta Siddhāñjana	„ Kṛṣṇānanda Yati
31 Tantrādyadhikāri Nirṇaya	„ Bhattoji Dīkṣita	64 Satabhūṣaṇī	„ Anantakṛṣṇa Śāstri
32 Taptacakrāṅka Khaṇḍana	„ Garudācala Yajvā	65 Satadūṣaṇa Khaṇḍana	„ Not known
33 Taptamudra Khaṇḍana	„ Bhāskara Dīkṣita	66 Hariharādvaita Bhūṣaṇa	„ Bodendhra
34 Drāya Viśayatā Khaṇḍana	„ Not known	67 Harihara Bheda Dhikkāra	„ Bodendhra
35 Dvaita Khaṇḍana	„ Svayamprakāśa Yati		



Mahamahopadhyaya
Yegnaswami Sastri

Mahamahopadhyaya Yegnaswami Sastri was the grandson of Sri Raju Sastri Tyaga Raja Makhi of Mannargudi. He studied Sastras under his renowned grandfather. He held the post of Advaita Sabha Pandit from 1920 to 1938. He has written Tyagaraja Vijayam life of Sri Raju Sastri and Siddhanta Kalpataru- a metrical exposition of Dharmaraja Adhvarin's Vedanta Paribhasha. He has composed many songs on various deities.



S. R. Krishnamurthi Sastri

Sri S. R. Krishnamurthi Sastri was born in Seruvamani, Tanjore District. After studying Samy Veda and preliminary Sanskrit in Chidambaram, he joined the Madras Sanskrit College and studied Vedanta under Sri Ramachandra Dikshtiar. He studied Nyaya under Sri Veppathur Subramania Sastri. He was a Professor of Vedanta in the Jagadguru Vidyalya in Jambukeswaram from 1944 to 1946. He is now the Professor of Vedanta in the Sanskrit College, Mylapore. He has published Yoga Sutra Bhashya Vivarana of Sankara and Panchapadika & Vivarana with commentaries along with Sri Rama Sastri. He has written a learned article 'Brahma Sutreshu Advaita Bhava', on Brahmasutra in the Advaita Sabha Golden Jubilee Volume.



V. Subramanya Sastri

Sri V. Subramania Sastri is the son of Venkatrama Srowthi, Professor of Sanskrit Maharaja's Sanskrit College, Darbhanga. He studied Nyaya in Maharaja's Sanskrit College, Tiruvadi and Vedanta under Viswarana Sastri of Jambukeswaram. He is now the Professor of Nyaya at the Annamalai University. He has written Nyutpathi vadavivarana and edited Nyavaratna of Manikanta and Brahmanis-deeva Bhava-prakasa of Mahamahopadhyaya Panchapagesa Sastri with good prefaces and he has contributed some articles to the Advaita Sabha Golden Jubilee Number.



Sri Jagadeeswara Sastri

Sri Jagadeeswara Sastri was a native of Injikkollai in Kumbakonam Taluk. He had his Vedic and Sanskrit studies under his father Yegnarama Dikshitar. He studied Vedanta under Krishna Sastri, Yegnaswami Sastri and Varahur Venkatrama Sastri, Vyakarana under Harihara Sastri and Nyaya under Yegnasami Sastri. He was for some time the teacher of Vedanta in the Vedanta Patasala in the Sankara Mutt, Kancheepuram. He is now conducting Vedanta Classes. He was for a long time the editor of Arva Dharma published under the patronage of the Kamakoti Mutt. He is the author of 'Nirguna Tatwa Nirnavam, Chidachidanka Brahma Siddhi and Sapta Vidhanupapathi Prakasa and of some other works.



Angarai Rangaswamy Sastri

Sri Angarai Rangaswamy Sastri after completing preliminary Sanskrit studies joined the Lalgudi Vedanta Patasala and studied Vedanta under Sri Ramasami Sastri. He was the teacher of Vedanta in A Subramanya Aiyer Vedanta Patasala in Kumbakonam from 1930 to 1935. He was for time Adhyapaka in Ayyu Aiyer Patasala. He was for some time Pandit of the Kumbakonam Advaita Sabha. He was then selected as the Pandit of the Advaita Sabha, Trichinopoly where he continued till his death in 1962. He has contributed two articles to the Advaita Sabha Golden Jubilee Number.



Pandita Raja Rajeswara Sastri

PRINCIPAL

Sanga Veda Patasala, Kasi.



**Sastraratnakara Panditharaj
Polagam Sri Rama Sastrigal**

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List of other Advaita works in Sanskrit about which complete information is not available.

About some of these only the names are known, being referred to in some other works, about others, only the name of the work and its authors are available and about some others the name of the work, its author, and the place where it is available are available. Whatever information is available has been given hereunder :—

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84. Advaita Vijnana Dipika D. G.
85. Advaita Vedantasara—Rice list
86. Advaita Vedanta Siddhanta Sangraph—C.C.
87. Advaita Sataka—D.G.
88. Advaita Sisya—Yogananda.
89. Advaita Srava Kaustubha.
90. Advaita Sangraha—Ramachandra Vidvat.
91. Advaita Samrajya - Bala Sastri.
92. Advaita Sarvaswa—Venkatesa - D. G.
93. Advaita Siddhanta Guruchandrika Sarabodha—Madhava Tirtha.
94. Advaita Siddhanta—Dattatreya, printed - Mysore.
95. Advaita Siddhanta Dipika—Bhavani Sankar - D.G.
96. Advaita Siddhanta Prakasa—Mysore.
97. Advaita Siddhi Vyakhya—Sadasukha G.C.
98. Advaita Siddhi Vyakya—Sarachandrika P.U.S.M.I.
99. Advaita Sudha—Sankara Sisya A.I.
100. Advaita Sudha Nidhi—Upanishad Brah-mendra - Mutt List
101. Advaita Sutra Bhasya—R. A. Sastri's List.
102. Advaita Stava—Panduranga G.P. and B.
103. Advaita Stava Ratnakheta—Srinivasa Diksita.
104. Advaita Sangraha—Ramabhadra Dik-sita.
105. Advaita Stuti—S. B.
106. Advaitankura—Vasudeva Abhayankar—Printed.
- 106a. Advaitaksra Malika—Kamakoti Kosas-thanam.
107. Advaitananda Lahari—Advaitananda.
108. Advaitananda Lahari—Venkatesa Sastri.
109. Advaitananda Lahari—Chidambara.
110. Advaitananda Sangraha—Raghu-thama Tirtha.
111. Advaitanubhava Prakasa - S. M.
112. Advaitanubhuthi—Sivarama D.G. O.I.
113. Advaitanubhuthi—Govinda Bhagavat Pada.
114. Advaitanubhava kanda—Narayana Sara-swati - referred to in his Sariraka Mima-nsa Varthika (M.P.H. Vol. 1. P. 19).
115. Advaitamrta Vyakhya—Tharangini—Jagannadha Saraswathi.

116. Advaitamrita Viveka Manjari—Achyutha Sarma.
117. Advaitamrta Viveka Sara—Raghava.
118. Advaitāpanisad C.P. and B.
119. Adhikarana Kaumudhi.
120. Adhikarana Sankhya Slokas.
121. Adhikarana Nyaya Mala—Vaidyanatha Dikṣita-D.G.
122. Adhikarana Mala—Devarama Bhatta - D.G.
123. Adhikarana Sangati Vittala-Ujjain.
124. Adhikarana Sangraha - Krishnananda Trivandrum.
125. Adhyatma Chandrika.
126. Adhyatma Bindu-referred to in Yathartha Manjari of Ramatirtha C.C.
127. Adhyatma Bhavartha Sangraha Chow.
128. Adhyatma Malika O. I.
129. Adhyatma Viveka Sarangadhara - referred to in his Sangita Ratnakara.
130. Adhyatma Sataka Ramachandra B.O. R. I.
131. Adhyatma Sara - Ramananda Tirth C. C.
132. Anirvachaniyakhyati Kautakoddhara - Mahadeva.
133. Anugita Bhasya -Gowdapada-Nasik.
134. Anubhanda Dwanta Mukha Dhikkara.
135. Anubhava Dipika Chandeswara - Commentary on Aparoksanubhuti D.G.
136. Anubhava Sara - Sachchidananda.
137. Anubhavanandadarsa—Madhavasrami—Wai.
138. Anubhavamrta—Jnanadeva.
139. Anubhuti Lesa—Vamana Pandita.
140. Anubhuti Ratnamala (Swatma Nirupana)—Sri Sankara.
141. Anubhuti Vivarana -Bhaskaracharya.
142. Antahkarana Prabodha Tika- Purnananda Tirtha.
143. Aparoksanubhuti Vyakhya—Sivarama Bhatta.
144. Aparoksanubhuti -Vasudevendra C.C.
145. Aparoksanubhaye Darpana- Chow.
146. Amrita Manthana - Mangala Deva Sastri - Chow.
147. Amritanandiya -Oppert.
149. Artha Panchaka -Narasimha Yati-Ujjain.
150. Avadhuta Gita Vyakhya -Sadananda - C. C.
151. Avadhuta Gita Vyakhya Sri Sankaracharya G.O.M.L.
152. Avadhuta Gita Vyakhya Bhaswananda.
153. Avadhuta Gita Tika Swayamprakasa C.C.
154. Avadhuta Dipika - Vedanta Rahasya - C.C.
155. Avidita Sukha Dukkha Panchaka Tika—Nandesa.
156. Avidya Pisachi Bhanjana -Anwareswara Sastri - Mysore.
157. Avidya Laksanopapatti—Tryambaka Sastri.
158. Ashtavakra Gita Vyakhya—Atmananda C.C.
159. Ashtavakra Gita Vyakhya—Purnananda C.P. and B.
160. Ashtavakra Gita Vyakhya—Paramananda.
161. Ashtavakra Gita Vyakhya—Bhaskaracharya.
162. Ashtavakra Gita Vyakhya—Mukunda.
163. Asangatina Prakarana Vyakhya—Mysore.
164. Asangatma Prakasika—Govindanda - Santi Niketan.
165. Akasopanyasa—Chitsukha Tirtha C.C.
166. Acharay Bhujangaprayata Sloka--Savyakhya.
167. Atma Chintana—Nasik and Tirupati.
168. Atmajnanopanisd Tika- Ramachandra Saraswati - Bene R.A.S.
169. Atmajnanopanisd Vivarana.
170. Atmajnanopanisd Vyakhya—Purnanubhava.
171. Atma Tatwa Pariksa (Urmamaheswara)—same as Atma Pariksha.
172. Atma Tatwa Prakasika (Atma Pariksa).
173. Atma Prakasika - Chidananda C.C.
174. Atma Prakasika (Swatma Prakasika).
175. Atma Tatwa Pradipe- Bhudeva Sukla.
176. Atma Tatwa Prabodha- Raghava Panchanana C.C.
177. Atma Tatwa Viveka Sara—Ramananda.
178. Atma Purana Vyakhya—Sankarananda C.C.
179. Atma Purana Vyakhya—Kakaram C.C.
180. Atma Puranam Vyakhya—Madhwara-nath Sukla.
181. Atma Purana Vyakhya—Unknown C.C.
182. Atma Bodha (different from Sri Sankara's) A.I.
183. Atma Bodha Prakarana Dipika—S. M. Santi Niketan. Is this different from Visweswara's.
184. Atma Bodha Tika—Purnananda.
185. Atma Bodha Tika—Jivananda.
186. Atma Bodha Tika—Brahmananda Yogi.

187. Atma Bodha Tika—Ramatirtha.
188. Atma Bodha Tika—Sachchidananda Yogi.
189. Atma Bodha Tika Swayamprakasa (Balabodha), Jaipur.
190. Atma Bodha Tika—Bhaskaracharya.
191. Atma Bodha—Mukunda Muni.
192. Atma Bodha Prakarana—Vasudevendra.
193. Atma Bodha Lahari Chidananda Yogi.
194. Atma Bodhamrta (Vedantasarasangraha Vyakhya Sivarama Biku).
195. Atma Mimamsa—Subramania Sastri.
196. Atma Labha—Tyagaraja Diksita-printed.
197. Atma Vada—Gopeawara C.C.
198. Atma Vidya Prakasa.
199. Atma Vidya Prakasa Vyakhya D.G.
200. Atma Sopana—Kesava Sastri.
201. Atmanatma Viveka—Sayana C.C.
202. Atmanatma Viveka—Visweswara.
203. Atmanatma Viveka—Padmapada.
204. Atmanatma Viveka—Purnananda.
205. Atmanatma Viveka—Swayamprakasa.
206. Atmanatma Viveka—Prakasika Sadasiva Sisya.
207. Atmanatma Viveka Sangraha.
208. Atma Siddhi—Oppert.
209. Atma Suddhi Vyakhya.
210. Atmananda Lahari.
211. Atmanubhava Stuti—Balabrahmananda-Mysore.
212. Atmanubhutyastaka.
213. Atmavabodha Tika.
214. Atmastaka (Nirvanastaka) Vyakhya—Gangadhara-Trivandrum.
215. Atmollasa.
216. Anandakalika—Mukunda C.C.
217. Ananda Dayini—Nrisimha Bhatta.
218. Ananda Dipa—Sivananda Yati.
219. Ananda Dipa Vyakhya—Ramatirtha D.G.
220. Ananda Dipika—Sivananda (Is this the same as Ananda Dipika by Sivananda).
221. Ananda Dipika Vyakhya—Visuddha Dristi.
222. Ananda Mandakini.
223. Amoda—Mysore.
224. Amodaranjani.
225. Aryapanchasati.
226. Asubodhini (Vedanta Paribhasa Vyakhya) Krsnananda Nyaya Pancharatna.
227. Isavasya Tika—Gopalendra O.I.
228. Isavasya Tika—Nrisimha Bhatta C.P. and B.
229. Isavasya Tika Chintamani—Sadananda-Ujjain.
230. Isavasya Vibhuti—Gangapati Sastri.
231. Isavasya Karika—Lakshmana Suri T.I.V.
232. Isavasya Rajachudamani Diksita.
233. Uttara Gita Vyakhya—Kandadva Yatita Yogi S.M.
234. Uttara Gita Vyakhya Paramananda Tirtha—Mysore.
235. Uttara Gita Sara—Mysore.
236. Uttara Mimamsa Sarartha Sudhanidhi—Sitarama—Santi Niketan.
237. Upakrama Parakrama—Appayya Dikshita.
238. Upadesa Vidhi.
239. Upadesa Sankanirasam—Mysore.
240. Upadesa Sahasri Vyakhya—Subrahmanya.
241. Upanisad Kala.
242. Upanisad Bhasya Vyakhya—Oppert.
243. Upanisad Mangala.
244. Upanisad Ratna Tika—Sankarananad S.B.
245. Upanisad Sanksepa Varthikam—Bharathi Tirtha-referred to in Vakya Sudha Tika published in Banaras.
246. Upadhi Khandanam.
247. Upadhi Kandanapara—Oppert.
248. Ekadastharasata Vyakya.
249. Aitareya Upanisad Vyakhya Balabodhini.
250. Aitareya Upanisad Vyakhya—Bhaskarananda.
251. Aitareya Upanisad Vyakhya—Visweswara.
252. Aitareya Dipika Vidyatirtha—Tirupati.
253. Katopanisad Bhasya Tika—Achyuta Krishna—Mysore.
254. Katopanisad Bhasya Abhinava—Narayandendra.
255. Katopanisad Bhasya Prakatartha Kara S.B.
256. Katopanisad Bhasya (Balabodhini)—Sridharacharya—printed in Poona.
257. Katopanisad Vyakhya—Padmapadacharya—C.P. and B.
258. Katopanisad Vyakya—Subramanya Sastri.
259. Kantakoddhara Ramanarayana B.O. R.I.
260. Kayasa Kaumudhi Rama Sastri.
261. Kaya Sodhana.
262. Karana Prakarana—Oppert.
263. Karana Prabodha.
264. Kasi Moksa Nirnaya.
265. Kirana Bodha Oppert.

266. Kenopanisad Bhasya Tika—Abhinava Narayanendra.
 267. Kenopanishad Vyakhya—Prakatarthakara S.B.
 268. Kenopanisad Vyakhya—Sridhara Printed in Poona.
 269. Kaivalya Gatha—Krisnananda.
 270.
 271. Kosa Ratna Prakasa.
 272. Kshurikopanisad Vyakhya—Sankarananda.
 273. Kaustubha Dushanam—Oppert.
 274. Khandana Kantakoddhara.
 275. Khandana Kutarka—Gokulnath Bhattacharya.
 276. Khandana Dipa.
 277. Khandana Prakasa (Vardhamana).
 278. Khandana Bhavadipika.
 279. Khandana Bhusana.
 280. Khandana Mandana—Paramananda.
 281. Khandana Mandana—Bhavanatha.
 282. Khandana Vyakhya Vidyabharani—Vidyabharana.
 283. Khandana Vyakhya (Dhidhiti) Raghunatha Siromani.
 284. Khandana Tika—Advaitabodhamrtam—Unknown.
 285. Gayatri Upanisad Vivarana—Sri Sankara S.B.
 286. Guna Traya Vivekam—Swayamprakasa D.G.
 287. Guru Prasada - referred to in Bodha Prakriya.
 288. Gurusalaka—Sachchidananda.
 289. Gurupiyusha Lahari.
 290. Guru Sisya Samvada.
 291. Gudārtha Tatvaloka—(Dharma Bhatha) N.S.P.
 292. Gudārtha Prakasa—Ramachandra Yajwa
 293. Guhadhikarana Vichara—Kasi Timmacharya A.S.
 294. Gaudapadiya Karika Vyakhya—Suddhananda D.G.
 295. Gaudapadiya Tika.
 296. Gaudapadiya Vivarana.
 297.
 298. Chaturmata Samarasya—Rama Sastri. Kamamoti Kosasthanam.
 299. Chaturmata Sara Sangraha—Appayya.
 300. Chaturgrandhi Sangraha—Anantha Krsna Sastri.
 301. Chatussloki Vyakhya—Santananda Saraswathi - Mysore.
 302. Chatussahasra Prabhandha Tatwa—Kali Rangachariar Printed.
 303. Chatussutri Vyakhya.
 304. Chanda Bhaskara—Amareswara Sastri—Oppert.
 305. Chanda Bhaskara—Bhaskaracharya.
 306. Chandrika Prabodha Chandrodaya Vyakhya—Nandilla Gopala. Is this the same as that of Nandigopa Mantrisekhara.
 307. Chandrika Vyakhya—Oppert.
 308. Chittavriti Kalyana. Is this the same as Jivanmukti Kalyana.
 309. Chitra Dipika—Oppert.
 310. Chidachit Sariraka Brahma Siddhi—Jagadisa Sastri Printed Kamakoti Kosasthanam - Madras.
 311. Chidananda Brahma Vilasa (same as Brahma Sutra Vivarana - Paramananda Ghana).
 312. Chidvallika—Natanananda C.G.
 313. Chaitanya Prakaranam—Brahmavit Pravarā Dasa - Sringeri.
 314. Chidadvaita Kalpavalli Chinmaya Muni.
 315. Chidadvaita Kalpavalli Vyakhya.
 316. Chchandogya Dipika—Sankarananda.
 317. Chchandogya Vyakhya—Prakatarthakara - S.B.
 318. Chchandogya Vyakhya—Rajachudamani Diksita.
 319. Chchandogya Karika.
 320. Jaganmithyatwa Dipika—Rameswara Yogi D.G. (Is this the same as that by Ramachandra Yajwan).
 321. Jabalopanisad Dipika—Nadukkaveri Srinivasa Sastri Rtd.
 322. Jiva Prabodha—Sri Sankara - Mysore.
 323a. Jivanmuktananda Lahari A.S.
 323b. Jivanmukti Gita—Printed in Calcutta.
 324. Jivaraja Vijaya.
 325. Jnana Gita—Nasik.
 326. Jnana Panchasika C. P. and P.
 327. Jnana Pradipika A.I.
 328. Jnana Siddhi (Jnanothama)—D.G. (referred to in Advaitaacharya by Srikanta Sastri - printed in the Indian Historical Quarterly XIV).
 329. Jnana Sarvaswa Prakaranam.
 330. Jnananjana—Sridharacharya.
 331. Jnanananda Tarangini—Hemachandra C.G.
 332. Jnanamrta—Sri Sankara.
 333. Jnanantikam.
 334. Tatwa Chandrika—Ramasarma.
 335. Tatwa Chandrika—Mahadeva C.G.

336. Tatwa Chandrika—Raghavananda (Bhasya Sangraha).
 337. Tatwa Traya Nirupana—Narasimha.
 338. Tatwa Dipika Vivarana—Bhattoji Dikshute D.G.
 339. Tatwa Dipika Vyakhya.
 340. Tatwa Nirnaya—Anandagiri (Padartha Tatwa Vivarana Vyakhya).
 341. Tatwa Nirupana.
 342. Tatwa Bodha—Tryambaka Sastri.
 343. Tatwa Bodha—Tatwa Bodha Bhagavan.
 344. Tatwa Bodha—Mukunda.
 345. Tatwa Bodha Mahadeva Saraswati.
 346. Tatwa Bodha Prakarana—Ramachandra Budha.
 347. Tatwa Prakarana—Mysore - Ramachandrendra.
 348. Tatwa Pradipika—Kalyana Raja.
 349. Tatwa Bodhamrtam.
 350. Tatwa Bodhini—Tatwa Prakasika Vyakhya.
 351. Tatwa Muktaivali—Gauda Purnananda - referred in Sarva Darsana Sangraha.
 352. Tatwa Muktaivali Swayamprakasa.
 353. Tatwamasi Sataka A.I.
 354. Tatwampadartha Lakshikya Sataka Vyakhya Taranga.
 255.
 356. Tatwamasi Prakarana Vivarana.
 357. Tatwamasi Vyakhya.
 358. Tatwamasiti Mahavakya Vivarana.
 359. Tatwa Viveka—Sri Sankara C.C.
 360. Tatwa Viveka Tika—Sadananda.
 361. Tatwa Viveka Vyakhya—Ramakrsna-Decca.
 362. Tatwa Vivekopanyasa O.I.
 363. Tatwa Sara—Parivrajakacharya B.O.R.I.
 364. Tatwa Sara—Raghunatha Yatindra.
 365. Tatwa Sara—Chaitanya Muni C.C.
 366. Tatwa Vivechani—Vidyaranyapuri list.
 367. Tatwanusandhana Tika—Suka.
 368. Tatwartha Chandrika (Bhasya Sangraha)—Raghavendra.
 369. Tatwothpatti Layakrama—Tirupati.
 370. Tatwopadesa—Mysore G.O.M.L. and Trivandram.
 371. Tantra Sara C.C.
 372. Tantra Sudha Vedothama - printed Trivandrum.
 373. Tarka Dipika—Anandanubhava C.C.
 374. Tarka Sangraha—Anandagiri - printed O.I.
 375.
 376. Timiroddhara - (same as Ajnana Timiroddkara ?)—Krishnanda.
 377. Tridandimata Vibhedini - Sankarasarma Swami - Pr. Chow
 378. Tripath Viveka Sapta Prakarani—Upnishad Brahmendra - Mysore.
 379. Tripura Rahasya—Jnanakanda - Chow.
 380. Tryambaka Vritti. (Is this the same as Bhashya Bhanu Prabha).
 381. Taittiriya Vartika Vivarana—Linganna Somayaji - Printed—Guntur.
 382. Thaithiriya Vyakhya—Krsnananda.
 383. Thaithiriya Bhasya Vyakhya—Prakartartha Kara S.B.
 384. Thaithiriya Vyakhya—Jnanamrita Yati S.B.
 385. Thaithiriya Vyakhya Tika—Venkatanatha - referred to in his Bhagavat Gita Vyakhya.
 386. Thaithiriya Tatparya Tika—Advaitananda Tirtha.
 387. Thaithirtiya Tika Abhinava Narayanendra Saraswati.
 388. Thaithiriya Vyakhya—Rajachudamani Diksita.
 389. Thaithiriya Vyakhya—Subrahmanya Sastri.
 390. Thaithiriya Karika—Lakshmana Suri.
 391. Tripath Tatwa Prakarana.
 392. Tripath Vibhuti Prakarana.
 393. Tryambakeeya—Oppert.
 394. Dakshinamurthi Astaka Tika—Purnananda.
 395. Dakshinamurthi Stotra Vyakhya—Asubodhini - Purushottama.
 396. Darsanadarsa—Printed - Chowkamba.
 397. Dasasloki—Appayya Diksita.
 398. Dasaprakasa.
 399. Dasaprasnothara.
 400.
 401. Dukkha Druma Kutara—Ambika Dutta Gowda referred to in Vedantadarsa by Mohandas printed in Banaras.
 402. Durvasana Pratihara Satakam—Amarewara.
 403. Durvasana Pratihara Stotra—Sri Sankara A.S.
 404. Dirgha Viswa Vilasa Kaivalya Dipika—Oppert.
 405. Devi Gita—Pr. Ashtekar.
 406. Drik-drsya Viveka—Tryambaka C.C.
 407. Drik-drsya Viveka—Ramachandra Tirtha D.G.
 408. Drik-drsya Sambandha Anupapatti Prakasa—Tryambaka Sastri - Mysore.

409. Dvadasa Mahavakya Siddhanta—Vai-
kuntapuri.
410. Dwasuparnasrutyartha Vichara - Mysore.
411. Dwaita Mukha Vidhwamsana.
412. Dravidatreya Darshanam Rama Sastri
Kamakoti Kosasthanam - Madras.
413. Dharma Nōwka B.O.R. 1
414. Dhyana Sara.
415. Naksatra Vadavali—Appayya Diksita.
416. Narayanopanisad Vivaranam - Vijnana-
tma.
417. Narayanopanisad Dipika—Kesava S.B.
418. Nirvana Prakarana—Suka.
419. Nirvana Shatka Vyakhya Gangadha-
rendra.
420. Nirvedastaka Vivarana—Tirupati.
421. Nilachala Chapatika Bhaskaracharya-
reply to Prasasta Dwaita Vedanta.
422. Naishkarmya Siddhi Vyakhya—Sarartha
Ramatirtha ? D.G.
423. Nirguna Aradhana Krama—Printed.
424. Nirguna Tatwa—Oppert.
425.
426. Nyaya Chudamoni—Madhava Saraswati
C.C.
427. Nyaya Chudamoni Vyakhya - Vedanta
Mandakini Narayana Saraswati.
428. Nyaya Chudamoni Vyakhya Ghandes-
wara C.C.
429. Nyaya Chudamoni Vyakhya Ananda-
giri (Vedanta Vishaya Vyakhya).
430. Nyayabhaskara Khandana - Rama Subba
Sastri - Printed in Chidambaram.
431. Nyaya Sangraha.
432. Nyaya Sudha - Jnanottama D.G. referred
to also in Chitsukha's Tatwa Dipika and
Appayya Diksita's Siddhantalesa San-
graha.
433. Padabhusana - Gita Vyakhya—Raghu-
natha Suri - referred to in the Bhumika
to his Sankarapadabushanam.
434. Padartha Tatwa Nirnaya Gangapuri D.J.
435. Panchadasa Prakarana—Dharmaraja
Adhawari.
436. Panchadasi Rama Brahmendra.
437. Panchadasi—Ksirasmami.
438. Panchadasi Vyakhya—Purnvindu Kau-
mudi Achyuta Sarma.
439. Panchadasi Vyakhya - Tryambaka B.O.
R. 1
440. Panchadasi Vyakhya Vrittibrabhakara—
Nischala Dasa Printed.
441. Panchadasi—Brahmendra Saraswati C.C.
442. Panchadasi—Sadananda C.C.
443. Panchadasi Tatwa Bodha C.C.
444. Panchadasi Visuddhadrisati—Ramanan-
da Saraswati
445. Panchadasi Satakam C.P. and B.
446. Panchapadika Vivarana Datpana—Ama-
lananda.
447. Panchapadika Vyakhya—Vaktavya Pra-
kara—Uttamjnana Yati Sringer.
448. Panchapadika Vyakhya—Krsna D.G.
449.
450. Panchapadika Vyakhya Ramatirtha D.J.
451. Panchaprakrya Icha Rama - Hara-
prasad Sastri.
452. Panchaprakriya—Rama—seems to be the
same as the previous one.
453. Panchabhrama Tatwa S.M.
454. Panchaprakarana Dipika—Oppert.
455. Pancha Mahabhuta Vivēka—Ujjain.
456. Panchikarana—Sachahidarianda.
457. Panchikarana Tatparya Chandrika—At-
mananda Yati.
458. Panchikarana Paddhati.
459. Panchikaranopanisad G.O.M.L.
460. Panchikarana Vartika—Upendra.
461. Panchikarana Vartika—Gowdapada.
462. Panchikarana Vartika—Govinda Bhaga-
vatpada.
463. Panchikarana Hridayam—Advaitagama
Hridayam I.O.L.
464. Panchikrta Vivaranam—Pragnananda.
465. Pada Sakti Bodha G.O.M.L.
466. Parabrahma Tatwa Nirupanam—Ekoji
Raja S.M.
467. Parabrahmopanisad G.O.M.L.
468. Paramapada Nirnaya Prakarana—
Mysore.
469. Paramahansa Samhita - Lakshmana
Pandita.
470. Parabrahmopanisad Vyakhya—Advaita
Yati S.B.
471.
472. Paribhasa Chandrika—Oppert.
473. Parivrajakopanisad—G.O.M.L.
474. Purushartha Kaumudi C.C. Raghupati.
475. Purushartha Nirnaya - Nrsimha Bharati
printed.
476. Purushartha Sudhanidhi—Sayana prin-
ted G.O.M.L.
477. Prakrtyadhipikarana Vichara Tryambaka.
478. Pragnanananda Prakasa with Vyakhya—
Bhavartha Kaumudi, C.C.

479. • **Pranava Kalpa** with Gangaghara's Vyakhyā, **Pranava Kalpa Prakasa** printed Chow.
480. **Pranava Nirṇaya**—Kṛṣṇananda Yati-Mysore.
481. **Pranavartha Karika**—Sureswaracharya.
482. **Pranavartha Prakasa** Bhusana—with Vyakhyā—Kaivalyananda.
483. **Prapanchamṛta**—Ekoji Raja S.M.
484. **Prabodhini** (Swatmapraya aradipa vyakhyā).
485. **Prabodha Chandrodaya Tika**—Appayya Dikṣita C.G.
486. **Prabodhini**—Kavi Rudhra Misra—Bangiya Sahitya Parishad.
487. **Prabodhini**—Dikṣita Rama Bhatta.
488. **Prabodha Chandrodaya Vyakhyā**—Vishnu B.O.R. I.
489. **Prabodha Chandrodaya Vyakhyā**—Maduranatha C.G.
490. **Prabodha Chandrodaya Vyakhyā**—Chandrika C.G.
491. **Prabodha Chandrodaya Vyakhyā**—Sadasiva Muni.
492. **Prabodha Sataka**—Brahmendra Saraswati.
493. **Prabodha Sudhakara** Surya Pandita O.I.
494. **Pramāṇa Tatva**—Tryambaka—Mysore.
495. **Pramāṇa Pravṛtti Nirṇaya**—Vimuktatma, referred to in his *Ishta Siddhi*.
496. **Pramāṇa Lakṣhaṇa**—Sarvagatma.
497. **Prameya Ratnamala**—Baladeva Vidya-bhusana - Chow.
498. **Prasnothararathna Mala** O.I.
499. **Prastana Ratnakara**—Purushottama—Chow.
500. **Prasnopanishad Vyakhyā** **Prakatarthakara**,
501. **Prasnopanishad Vyakhyā**—Sivananda Yati G.O.M.L.
502. **Prowdha Prakasa**—Prabodha Chandrodaya Vyakhyā.
503. **Prarabdha Dwanta Samkriti**—Subramanya Achyuta Sarma.
504. **Prowdanuabhava**—Amareswara Sastri.
505. **Balabodha** (Balabodha Prakasa) Devaki Nandana C.G.
506. **Bṛhadaranyaka Vyakhyā**—Dravidacharya.
507. **Bṛhadaranyaka Dipika**—Narayana quoted in his *Jabalopanishad Vyakhyā*.
508. **Bṛhadaranyaka Vartika Vyakhyā**—Jnanottama, D.G.
509. **Bṛhadaranyaka Vyakhyā**—Madhava, son of Bhaskara S.B.
510. **Bṛhadaranyaka Vyakhyā**—Prakatarthakara.
511. **Bṛhadaranyaka Prakasika**—Vasudevendra.
512. **Bṛhadaranyaka Vyakhyā**—Vidyaranya—Nasik.
513. **Bṛhadaranyaka Vyakhyā**—Sivasankara.
514. **Bṛhadaranyaka Vyakhyā**—Swayāṁprakasa.
515. **Bṛhadiswara Dikṣitiya**—Iswara Dikṣita C.G.
516. **Bodha Ratnakara** C.P. and P.
517. **Bodha Vidhi Vyakhyā** or *Upadesa Lahari*, probably a mistake for *Bodhanidhis Vyakhyā*.
518. **Bodha Sudhakara**—Divakara.
519. **Bodhamṛta**—Mysore.
520. **Bodharya Vyakhyā**—Pragnanajhana.
521. **Bodhaikya Siddhi Vyakhyā**—Advaitatattva (Amareswara ?).
522. **Brahma Gita Vyakhyā**—Tatparya Dipika—Madhava Mantri.
523. **Brahma Gita Vyakhyā**—Venkateswara Suri.
524. **Brahma Gita Vyakhyā**—Sankarananda A.L.
525. **Brahma Gita Vyakhyā**—Sadananda.
526. **Brahma Tatva Prahasika**—Sadasiva.
527. **Brahma Tatva Subodhini**—Venkateswara - Mysore.
528. **Brahma Taraka Sodasa Samadhi**—Rama-chandrendra.
529. **Brahma Prakasika**—referred to in *Kalpataṇu* and *Prakatārtha Vivarana*.
530. **Brahma Prakasika** D.G.
531. **Brahma Bhavane Dipika** A.L.
532. **Brahma Mimamsa Trisati**—printed Chow. Rangasami Sastri.
533. **Brahma Ratnamala**—Sankara Misra A.L.
534. **Brahma Lakṣaṇa**—Sarvagatma.
535. **Brahma Vidya Tarangini**—Narayana Yogi A.L.
536. **Brahma Vidya Tarangini Vyakhyā**—Raju Sastri A.L.
537. **Brahma Vidya Vilasa**—Sadasiva Wai—Is this the same as *Atina Vidya Vilasa* ?
538. **Brahma Samhitoddipini**—Vachaspati Misra - D.G.
539. **Brahma Tatva Samikṣa**—Vachaspati Misra (referred to in *Juviraṇa*).
540. **Brahmananda**—Tirupati.
541. **Brahmananda Prakasika**—Jagajjivan—Nasik.

542. Brahmanandamta—Jayakṛṣṇa Tirtha - Chow.
543. Brahma Siddhanta with Vyākhyā—Katayana.
544. Brahma Sutra Adhikarana Ratnamala—Krishnananda Yati.
545. Brahma Sutra Karika—Tirupati.
546. Brahma Sutra Tatparya Dipika—Advaitananda.
547. Brahma Sutra Tatparya Prakasa—Sadānanda.
548. Brahma Sutra Tatparya Dipika Vimarśini—Gurumurti - Printed.
549. Brahma Sutra Bhasya Nirṇaya—Chidghanananda Puri - Chow.
550. Brahma Sutra Bhasya Pradipika—Govindananda - Chow.
551. Brahma Sutra Bhasyārtha Sangraha—Bhaskara Sarma - Ujjain.
552. Brahma Sutra Bhasya Vyākhyā—Bhūmananda Sisya - Tirupati.
553. Brahma Sutra Bhasya Siddhanta Muktamala—Vanamala Misra - Chow.
554. Brahma Sutra Bhasya Siddhanta Sangraha—Brahma Yogi G. O. M. L. - Chow.
555. Brahma Sutra Bhasya Ratna Prakasika—Akehandanubhava - ref. to in M.P.H. Edition.
556. Brahma Sutra Visayavākya Vimarśini Vasudevendra - Mysore.
557. Brahma Sutra Vṛtti—Advaita Manjari Vyākhyā Sahita, Chow.
558. Brahma Sutra Samanvaya Sutra Vṛtti—Anandapurua.
559.
560. Brahma Sutra Vṛtti—Devarama Bhatta D.G.
561. Brahma Sutra Vṛtti - Nyaya Sangraha—Nityananda B.U.
562. Brahma Sutra Siddhantarnava—Raghunatha Bhattacharya.
563. Brahma Sutra Vṛtti (Oppert).
564. Brahma Sutra Vṛtti—Ramesa Bharati.
565. Brahma Sutra Vṛtti Vijnana Bikṣu - P.W.S.M.R.L.
566. Brahma Sutra Vṛtti -Vaidyanatha D.G.
567. Brahma Sutra Vṛtti—Chaitanya Muni - Mysore.
568. Brahma Sutra Vṛtti - P.U.S.M.L.
569.
570. Brahma Sutra Vṛtti - Vaidika Bhasya—Bhagavatacharya - Chow.
571. Brahma Sutrārtha Dipika—Venkata.
572. Brahma Sutrārtha Nyayamala—Subrahmanya D.G. (Is this the same as Ratnamala ?)
573. Brahma Sutra Bhasyārtha Sangraha - Mysore.
574. Brahma Sutropanyasa Parameswara Bharati - Mysore.
575. Bhagavat Gita Vyākhyā - Rasika Ranjani—Kalyana Bhatta C.P. and B.
576. Bhagavat Gita Tatparya Darsini—Subrahmanya Sastri.
577. Bhagavat Gita Tika—Achyutananda C.P. and P.
578. Bhagavat Gita Prakasa—Nilakanta Tirtha.
579. Bhagavat Gita Pradipa—Jagaddhara.
580. Bhagavat Gita Prabodha Chandrika—Dattatreya D.G.
581. Bhagavat Gita Bala Bodhini—Gaya-prasad.
582. Bhagavat Gita Bhavaprakasika—Kṛṣṇa C.P. and P.
583. Bhagavat Gita Mala C.P. and B.
584. Bhagavat Gita Vivechana—Bhagavananda D.G.
585. Bhagavat Gita Vyākhyā—Padabhusana—referred to in Sankarapada Bhusana.
586. Bhagavat Gitārtha Vicharana Prakasa Devakinatha.
587.
588. Bhagavat Gita Vyākhyā—Visweswara D.G.
589. Bhagavat Gita Vyākhyā—Siddhidatri.
590. Bhagavat Gita Vyākhyā—Hariyasomitra.
591. Bhagavat Gita Sara—Kaivalyananda D.G.
592. Bhagavat Gita Sara - Vidyanandapurī list.
593. Bhagavat Gita Sarasangraha—Narahari O.I. D.G.
594. Bhagavat Gita Saratha Sangraha—Jayarama D.G.
595. Bhagavat Gita Saroddhara—Kṛṣṇananda.
596. Bhagavat Gita Hetu Nirṇaya—Vittala Pandit D.G.
597. Bhagavat Gita Ekadesa Paramarsa—Kṛṣṇananda Saraswathi.
598. Bhagavat Gitārtha Sangraha—Kumara Karika Vasudeva Sastri - Trivandrum.
599. Bhagavat Gita Astadasa Sloka Gita.
600. Bhamati Vyākhyā—Ranganatha D.G.
601. Bharatiya Manana - Mysore.

602. Bhasha Kusumanjali—Brahmananda.
 603. Bhashya Dipika—Jagannatha Swami referred to in Ratnaprabha.
 604.
 605. Bhashya Ratna Prabha Vyakhya—Swamyamprakasa.
 606. Bhashya Ratna Prabha Vyakhya—Prakasamanda - Mysore.
 607. Bhashya Hridaya—Venkatesa Sastri.
 608. Bhikshwashtaka—Sachidananda S.M.
 609. Bheda Bhikkara Tattwa Vivechana—Narasimha - C.C.
 610. Bheda Bhikkara Vritti.
 611. Bheda Ratna—Sankara Misra - Chow.
 612. Makaranda Vivechani (Oppert).
 613. Matakhanda Stotra.
 614. Madhwa Chandrika—Khandana—Rama Subba Sastri.
 615. Madhwa Dhwanita Divakara.
 616. Madhwa Nyakkata.
 617. Madhwa Mata Asangaty Pradarsana.
 618. Manisha Panchaka Vyakhya—Sivayogindra.
 619. Manisha Panchaka Vyakhya—Vasudevendra.
 620. Manisha Panchaka Vyakhya—Vimala Bhudhara.
 621. Mahakarana Prakarana.
 622. Mahavakya Ratnavali—Sri Sankara—Mysore.
 623. Mahavakya Darpana—Sri Sankara.
 624. Mahavakyartha Bodha Prakarana S.M.
 625. Mahavakyopadesa Labha Prakarana—Sri Sankara.
 626. Mahavakyopanishad—Dipika—Sankarananda - Mysore.
 627. Mahavakyartha Vivarana.
 628. Mangalabharana—Isadyupanishad Tika Mysore.
 629. Mana Dipika—Balabrahmananda.
 630. Mana Dipika Tika.
 631. Mana Dipika Sarasangraha.
 632. Manasa Vahagya.
 633. Mandukya Karika—Vyakhya—Suddhananda.
 634. Mandukya Karika Vyakhya—Mitakshara—Swami Yati—Chow.
 635. Mandukya Bhashyarth Sangraha—Raghavananda - D.G.
 636. Mandukya Vyakhya—Padartha Dipika.
 637. Mandukya Tika—Madhuranatha—D.G.
 638. Mandukya Karika—Vyakhya—Sivananda Yati.
 639. Mandukya Bhashya—Tika—Venkatesa.
 640. Mayavimalika - oppert 530 Maya Vivechanika.
 641. Mitabhashini—Anandagiri.
 642. Mithyatva Vada Rahasya—Gokulnatha.
 643. Mithyatva Anumana Khandana Parasu Oppert.
 644. Mithyatva Vada Rahasya.
 645. Mithyatva Anumana Rama Sastri.
 646. Mukti Chintamani—C.P. and B.
 647. Mukti Margapradipika Vedanta—Sivarama Sastri.
 648. Mukti Vivechani Rama Sastri.
 649. Mukti Sara - Oppert.
 650. Muktopadesa—Haribhaskara.
 651. Mulavidya Nirasa—Subramanya - Printed.
 652. Moksha Dharma Dipika—Nandana.
 653. Mokshodaya.
 654. Mokshopanyasa.
 655. Yagnikyupanishad Bhashya.
 656. Yogatharavali—Nandikeswara.
 657. Yogavasista Sara Navik.
 658. Ragadwesa Prakarana—Oppert.
 659. Ramachandra Chatussuti - Oppert.
 660. Ramagita Ashtekar.
 661. Ramatapinvupanishad—Mahadeva S.B.
 662. Ramanuja Mata—Khandanam is this the same as Ramanuja Sanga Bhagana.
 663. Rudragita—Ekoji Raja S.M.
 664. Lakshmana Bhattachya - Mysore.
 665. Laghu Dipika—Vyakhya—Kishnananda S.M. G.O.M.L.
 666. Laghu Prabodha Chandodaya.
 667. Vajresudhyupanishad—Bhashya.
 668. Vartika Satsaloka—same as Laghu Vartika.
 669. Vakya Dipika.
 670. Vakya Mala.
 671. Vakya Sudha—Tika—Ramachandrendra.
 672. Vakyamrita Vivarana.
 673. Vartukasara—Vyakhya.
 674. Varana Parihara Stuti—A.S.
 675. Vasista Gita.
 676. Vasista Darpana.
 677. Vasista Yopa—Kanda.
 678. Vijnana Vinodini—Aparokshanubhuti Vyakhya.
 679. Vidya Mukti Vivaranam.
 680. Vidyaprakasa—Vidyaranya.
 681. Vidyamrita Varshini—Senkhepa Sariraka Vyakhya.
 682. Vidyabharani—Vidyaharana.
 683. Vidyummalavinoda.
 684. Vidvadanubhavananda—Lahari.

685. Viveka Makaranda.
686. Viveka Manjari.
687. Vedanta Vada Sangraha.
688. Vedartha Sara Vyakhya.
689. Suddhananda Paddhati Achyuta Sarma.
690. Viveka Sara Sankarananda.
691. Viveka Sara Ramachandra Yati.
692. Viveka Sara Ramachandra Yogi (Is this the same as the previous one).
693. Viveka Sara.
694. Viveka Sudha Gopala - Mysore.
695. Vivarana Tatparya A.L.
696. Vritti Dipika Krishna Bhatta.
697. Vishnu Tattwa Bhashya Khandana-Oppert.
698. Vedanta Chandrika Sadananda.
699. Vedanta Ghintamani Prakasa.
700. Vedanta Tatwopadesa.
701. Vedanta Tatwa Sangraha Vidyaranya Puri List.
702. Vedanta Tattwa Sara Tirupati.
703. Vedanta Tatparya Nivedana Govinda Bhatta.
704. Vedanta Tatparya Vyakhya Mukunda.
705. Vedanta Dipika Vasudeva Sishya.
706. Vedanta Dipika Ghokkanatha Dikshita.
707. Vedanta Navamalika Brahma Sutra.
708. Vedanta Padartha Sangraha - Mysore.
709. Vedanta Paripati Vyakhya.
710. Vedanta Paribhasha Brahmendra Saraswati.
711. Vedanta Paribhasha Kasinatha Sastri D.G.
712. Vedanta Paribhashartha Dipika.
713. Vedanta Prakarana Suddhananda Mysore.
714. Vedanta Prakarana Vimsika.
715. Vedanta Paribhasha Sangraha Rama-Varma Raja - Printed.
716. Vedanta Bhashya Pratipodyota.
717. Vedanta Bhushana Parameshu Guru, referred to in Madhwa Dhwanta Diwakara.
718. Vedanta Bhushana Kasinatha Sastri D.G.
719. Vedanta Ratna Tirupati.
720. Vedanta Ratnamala Kesava Bhatta.
721. Vedanta Ratnamala Devanarayana.
722. Vedanta Vada Sangraha Tyagaraja Sastri.
723. Vedanta Vartika.
724. Vedanta Vijaya - Oppert.
725. Vedanta Vilasa.
726. Vedanta Vishaya Sloka Sangraha - Vedanta Sloka Sangraha, Trivandrum.
727. Vedanta Sastra Prakarana.
728. Vedanta Sastra Prakasika (Atmajnana Prakasika).
729. Vedanta Sadachara Prakarana.
730. Vedanta Sangraha Achyutasrami.
731. Vedanta Sangraha Swayamprakasa.
732. Vedanta Sangraha Anantendra Yati - Lakshmi Hayavadana Press.
733. Vedanta Saptasloki.
734. Vedanta Samjna Dipika.
735. Vedanta Sara Appa Kavi.
736. Vedanta Sara Bhavaprakasika Vedanta Vagisa.
737. Vedanta Sara Vyakhya Ramakrishna Dikshita.
738. Vedanta Sangrahopanyasa-Raghunatha.
739. Vedanta Sangraha Vyakhya Atmabodhamrita.
740. Vedanta Siddhanta Sara Vyakhya-Ramachandra (Ramacharana).
741. Vedanta Siddhanta Sara Vyakhya-Rama Sastri
742. Vedanta Siddhanta Sara Vyakhya-Suka Chaitanya Bharati.
743. Vedanta Siddhanta Sara Dipa.
744. Vedanta Siddhanta Muktavali Vyakhya-Jivananda.
745. Vedanta Siddhanta Sara Tatpardya Sangraha Tirupati.
746. Vedanta Sudharasopanyasa.
747. Vedanta Sutra Muktavali.
748. Vedanta Samjna Prakarana A.S.
749. Vedantamrita Ghidratna Chashaka Tika Achyuta Sarma
750. Vedantartha Sangraha.
751. Vedantartha Sarasangraha Vyakhya Paramananda Dipika - Sitarama Vidvan.
752. Vedantartha Tattwa Nirupana.
753. Vedartha Ratna - Oppert.
754. Vaikunta Dikshitiya - Oppert.
755. Vaidika Vritti.
756. Vaidika Siddhanta.
757. Vyasokta Sutra Vritti I.O.
758. Vyamoha Vilhwamsanam G.O.M.L.
759. Vyasa Tatparya Nirnaya - different from Ayyappa Dikshita's.
760. Vaiyasika Nyayamala Adhikarana Slokanukramanika - G.O.M.L.
761. Satadushani Khandana - Oppert.
762. Satabhushani Ananta Krishna Sastri, B. G. Paul & Co. Madras.
763. Satasloki Tika Anandagiri - Mysore.
764. Satasloki Tika B.U.
765. Satasloki Sarasangraha-Iswara Tirtha.

766. Sataloki-Iswarabhatta.
 767. Sankara Dasopaniṣad Prakasa G.O.M.L.
 768. Sankarapadarakṣa prayoga pratyama-
 ya G.O.M.L.
 769. Sankshepa Sariraka Vyākhyā-Vijñāna-
 mṛita Varshini - Raghavananda - D. J.
 770. Sariraka Bhaṣya Vartika Deva Simha
 Misra.
 771. Sariraka Darpaṇa Dipika Trivandrum.
 772. Sariraka Mīmāṃsa Sūtra Vṛtti.
 773. Sariraka Sūtra Vṛtti-Vaidyanātha Dik-
 ṣhita, D.G.
 774. Sastra Tattva Nirupana Santi Niketan.
 775. Sastra Paramarṣa-Vṛṣabhā.
 776. Sastra Siddhanta Lesa Sangraha Sara -
 Sivānka.
 777. Suddha Dharma Paddhati-Achyutasami.
 778. Sruti Siddhanta Sara Sangraha.
 779. Sruti Smṛiti Sara Sangraha-Mysore
 780. Sloka Trayam.
 781. Shatpadi Tika Kavi Saroja Bikṣhu.
 782. Shatpadi Tika-Vaikuntha Sishya.
 783. Shatpadi Manjari.
 784. Shannam Anaditwam.
 785. Shatṛimsat Manjari.
 786. Shodasa Prakaraṇa Vada.
 787. Siva Gita Vyākhyā Advaita Sudha Rasa
 G.O.M.L. A.L. Mysore.
 788. Siva Gita Paranasivendra Saraswati.
 V.V.P.
 789. Siva Gita Brahmendra Saraswati.
 790. Siva Gita Balanandini - Lakṣmi Na-
 rahari Guru.
 791. Sruti Gita Vyākhyā Bhava Bodha A.L.
 792. Sruti Gita Vyākhyā Sankarananda
 A.L.
 793. Sruti Gita Tatparya Nirṇaya-Sankara-
 nanda - It is not clear if this is the same
 as the previous one.
 794. Sruti Mula Vyākhyā Sitarama.
 795. Sruti Sangraha C.P. and B.
 796. Sangrahoṅkta Panchikarāṇa Sringeri.
 797. Sachcharitra Sudhanidhi - Oppert.
 798. Satsukhanubhava Ichcharama.
 799. Sadvṛtti Prakriya I.O.
 800. Sanyasi Aṇhika (Pranava Bhaṣya C.
 P. and B.) Samarthaṇa A.L.
 Sanyasasya Jñānāṅgatva.
 Sanyasasya Vichara A.L. C.P. and B.
 Saptarasa Prakaraṇa Maleswara.
 801. Sapta Vidanupapatti Parikṣha Jagadisa
 Sastri - Kama Kosastana, Madras.
 802. Sanskara Bhaṣya C.P. and B.
 803. Sarva Vedānta Tatparya Sarasangraha
 Sundararama.
 804. Sarvopanishad Dipika.
 805. Sarvopanishad Sara.
 806. Siddhanta Chandrika-Ananta Bhatta.
 807. Siddhanta Chandrika Vyākhyā Lokesa.
 808. Siddhanta Chandrika Vyākhyā Sada-
 nanda.
 809. Siddhanta Tattva Jagannadha.
 810. Siddhanta Tattva Ananta Deva.
 811. Siddhanta Tattva Vyākhyā Gokulnatha.
 812. Siddhanta Darsana.
 813. Siddhanta Darsana Dipika Nandikesa.
 814. Siddhanta Nirupana.
 815. Siddhanta Panchaka.
 816. Siddhanta Panchaka Vyākhyā.
 817. Siddhanta Pradipa - Oppert.
 818. Siddhanta Bindu Vyākhyā Siddhanta
 Lesa ?
 819. Siddhanta Manjari Savyākhyā Santi
 Niketan.
 820. Siddhanta Manjusha.
 821. Siddhanta Muktaṇḍali.
 822. Siddhanta Ratna Baladeva - Oppert.
 823. Siddhanta Ratna Pradipa Vyākhyā on
 Nyavartnamala Krishna Kanta D.G.
 824. Siddhanta Lesa Sangraha Vyākhyā--
 Madhusudana Saraswati referred to in
 his Haridilomita Viveka Bhūmika S.M.
 825. Siddhanta Siromani.
 826. Siddhantasloka Trayam Ramachandren-
 dra.
 827. Siddhanta Sarvaswami Lakṣmīnā
 Bhatta.
 28. Siddhanta Sara Sangraha - Oppert.
 29. Siddhanta Sara Sangraha Vyākhyā
 Dharmayya Dikṣhita D.G.
 30. Siddhanta Sara Sangraha Vyākhyā -
 Sivayogi.
 31. Siddhanta Saravali - Oppert.
 32. Siddhantamṛita Venkatanatha.
 33. Siddhantarnava.
 34. Siddhi Sadhaka Advaita Siddhi Vyākhyā.
 35. Siddhi Datri Gita Vyākhyā.
 36. Sureswara Vātthika Vyākhyā Jñāno-
 ttama D.G.
 37. Suta Gita Vyākhyā Madhava Mantri.
 38. Suta Gita Prakāśika - Oppert.
 39. Suta Gita Sarasangraha.
 40. Sṛishti Krama A.L.
 41. Sṛishti Prakara C.P. and B.
 42. Sṛishti Prakriya.
 43. Sopadhika Panchaka.
 44. Stūlasukṣhama Prakaraṇa - Oppert.

845. Snehapurti Pariksha (Pandit Series), criticism of Ramamisra's Snehapurti.
 846. Swayambodha Swatubhavadarsa - Prabha Bhana.
 847. Swarajya Sarvaswa.
 848. Swarupa Nirnaya.
 849. Swarupa Nirnaya Tika Anandagiri D.G.
 850. Swarupa Prakasa Sadananda Kashmiri referred to in his Advaita Brahma Siddhi.
 851. Swarupanubhava V.V.P.
 852. Swarupa Mani Prabha-Venkatesa Sastri.
 853. Swarupanusandhanam Sureswara.
 854. Swatma Nirupana.
 855. Swatma Nirupana Vyakhya-Sachchidananda.
 856. Swatma Nirupana Vyakhya-Dakshina-murthi Budha.
 857. Swatma Paramarsa.
 858. Swatma Bodha Prakarana-Vidyaranya Puri List.
 859. Swatma Yoga Pradipa-Yogeswara.
 860. Swatnadarsa with commentary Artha Prakasika Mahadeva.
 861. Swanubhava Viveka Sara-Sivananda Yati.
 862. Swanubhuti Prakasa Devendra D.G.
 863. Hamsa Gayatri O.I.
 864. Hamsa Paramahansa Nirnaya C.P. & P.
 865. Harihara Bheda Dushanam.
 866. Siva Panchakshari Vyakhya -Padma Pada

Vadagranthas

1. Advaita Tarani Natesarya.
 2. Advaita Dipika Anantakrishna Sastri.
 3. Advaita Brahma Siddhi Sadananda Kashmiri.
 4. Advaita Brahma Siddhi Vinayoga Samgraha Anandapurna.
 5. Advaita Marthanda Anantakrishna Sastri.
 6. Advaita Ratna Rakshanam-Madhusudana Saraswati.
 7. Advaita Siddhanta Dipika Bhayani Sankara.
 8. Advaita Siddhi Madhusudana Saraswati.
 9. Advaita Siddhi Vyakhya Guru Chandrika - Brahmananda Saraswati.
 10. Advaita Siddhi Laghu Chandrika Brahmananda Saraswati.
 11. Advaita Siddhi Sadhaka Purushothama.
 12. Advaita Siddhi Advaita Chandrika Balabhadra.
 13. Advaita Siddhi Siddhanta Sara Savya-khya Sadananda Vyasa.
 14. Abheda Ratna Mallanaradhya.
 15. Avaidika Mata Tiraskara-Achyuta Sarma
 16. Ishita Siddhi Vimuktatma.
 17. Ishita Siddhi Vivarana Anubhuti-swarupa.
 18. Ishita Siddhi Vivaranam-Anandanubhava.
 19. Ishita Siddhi Vivaranam Jnanothama.
 20. Upadhi Khandanam Purushothama Saraswati.
 21. Khandana Khanda Khadya Sriharsha - with its various commentaries.
 22. Tattwa Kaustubha Bhattoji Dikshita.
 23. Tattwa Chandrika Umamaheswara.
 24. Tattwa Viveka Nrisimhasrami - with its various commentaries.
 25. Tattwa Sankhyana Khandana-Tryambaka Sastri.
 26. Tapta Chakranka Vidhwamsanam-Garudachala Yajwa.
 27. Tapta Mudra Vidravanam Bhaskara Dikshita.
 28. Dasa Koti Appayya Dikshita.
 29. Drik Drisya Sambandhanupapatti Prakasa-Tryambaka Sastri.
 30. Drisya Vishayata Khandanam-Achyuta Sarma.
 31. Dhwananubhandha Dhikkara-Rameswara Bhatta.
 32. Navakoti Ramasastri.
 33. Nyayachandrika Anandapurna.
 34. Nyayachandrika Vyakhya-Swarupananda.
 35. Nyaya Dipavali-Anandabodha and its various commentaries.
 36. Nyayabhaskara Khandana-Ramasubba Sastri.

37. Nyayamakanda Anandabodha with its various commentaries.
38. Nyayaratna Dipavali-Anandanubhava.
39. Nyayendu Sekhara Tyagarajamakhi (Raju Sastri) and Hari Hara Sastri.
40. Padartha Tattwa Nirnaya Anandanubhava and its commentaries.
41. Parihara Khandanam Rudra Bhatta Sarma.
42. Brahma Naigunya Vada Vittala Sastri.
43. Brahma Siddhi Mandana Mista with its commentaries.
44. Bheda Khandanam Ramendra Sishya.
45. Bheda Dhikkara Nrisimhasrami - with its various commentaries.
46. Bheda Bibhishika Abhedopadhyaya.
47. Bhrama Bhanjani Malladi Ramakrishna.
48. Madhwa Chandrika Khandana Ramasubbasastris.
49. Madhwa Tantra Mukha Mardana Appayya Dikshita with its vyakhya, Madhwa Mata Vidhwamsanam.
50. Madhwa Nyakkara Gnanendra Gurn.
51. Madhwa Mata Kathanam Ekoji Raja.
52. Madhwa Mata Chapetika Ramakrishna - with its commentary Pradipa.
53. Madhwa Mata Vidhwamsa Bhattoji Dikshita.
Madhwa Mukha Bhanga Suryanarayana Sukla.
Madhwa Siddhanta Bhanjani Anandasrama Sishya.
56. Mithyatwa Nirukti Rahasya Gokulnath.
57. Mithyatwa Anumana-Ramasastri.
58. Ramamuja Moha Khandana Ekoji Raja.
59. Vada Nakshatra Malika Appayya Dikshita.
60. Vadavali Ratnakheta Srinivasa Dikshita.
61. Virodhavarudhini-Umamaheswara.
62. Visishtadvaita Dushana Sara Sangraha - Brahma Deva Pandita.
63. Visishtadvaita Bhanjana-Ramakrishna.
64. Vedanta Rakshamani Ananta Krishna Sastri.
65. Vyasa Tatparya Nirnaya Ayyanna Dikshita.
66. Satabushani Ananta Krishna Sastri.
67. Sri Bhushya Dushanam Swami Sastri.
68. Srutimata Anumanopapatti Tryambaka Sastri.
69. Srutimatodyota Tryambaka Sastri.
70. Srutimatodyota Tippani Kamakshi.
71. Sruti Ratna Prakasa Tryambaka Sastri with its commentary by Kamakshi.
72. Saptavidhanupapatti Bhangha Govindananda.
73. Siddhanta Ratna Mala Sri Vatsalanchana Sarma.
74. Siddhanta Siddhanjana Krishnananda Saraswati with its commentary Ratna Thulika.



औपनिषद्ग्रन्थाः

Upanishadic Works.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म०	ग्र०	उपलब्धिस्थानम्	विवरणम्
१. ईशावास्योपनिषद्भाष्यम् Isavasyopanishad Bhashyam	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु	म	V. V. P., An., G. P.	Bhashya on Isavasyopanishad belonging to the Sukla Yajurveda.
२. ईशावास्योपनिषद्भाष्यटीका Isavasyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु	म	An.	Commentary on Sri Sankaracharya's Isavasyo- panishad Bhashya.
३. ईशावास्योपनिषद्भाष्यटिप्पणी Isavasyopanishad Bhashya Tippani	श्रीशिवानन्दयतिः Sri Sivanandayati	दे	ग्र०	म	S. M., G. O. M. L., A. L., A.S. L.	Do
४. ईशावास्योपनिषद्दीपिका Isavasyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु	म	An.	Do
५. ईशावास्योपनिषद्ब्रह्मस्यम् Isavasyopanishad Rahasya	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	दे	मु	म	An., (B. U. M. L., O. L.)	A metrical commentary on Isavasyopani- shad. It is not clear if this is the same as Isavasyopanishad slokartha by Brahma- nanda Saraswati.
६. ईशावास्योपनिषद्भाष्यम् Isavasyopanishad Bhashya	श्रीउव्वटाचार्यः Sri Uvvatacharya	दे	मु	म	An., (O. L.)	Commentary on Isavasyopanishad.
७. ईशावास्योपनिषद्भाष्यम् Isavasyopanishad Bhashya	श्रीअनन्त भट्टोपाध्यायः Sri Ananta Bhattopadhyaya	दे	मु	म	An.	Do.
८. ईशावास्यभाष्यम् Isavasya Bhashya	श्रीसायणाचार्यः Sri Sayanacharya	दे	मु	म	An.	This forms part of the commentary of Savana on Rig Veda, called Vedartha Prakasa. This has been printed along with the Veda Bhashya.
९. ईशावास्यरहस्यम् Isavasya Rahasya	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे	ग्र०	म	I. O. L., B. O. R. I.	A commentary on Isavasyopanishad.
१०. ईशावास्यभाष्यम् Isavasya Bhashya	श्रीअनन्ताचार्यः Sri Ananthacharya	दे			An.	Do. (It is not clear if this is Advaitic).

अद्वैतग्रन्थकोश

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
११. ईशावास्यरहस्यविवृतिः Isavasya-Rahasya Vivriti	श्रीरामचन्द्रपण्डितः Sri Ramachandra Pandita	दे	मु		An.	A commentary on Isavasyopanishad.
१२. ईशावास्योपनिषद्वाक्या Isavasyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenetra	दे	मु		A. L.	Do.
१३. ईशावास्योपनिषद्दीपिका Isavasyopanishad Deepika	श्रीनारायणः Sri Narayana	दे	मु			Do.
१४. ईशावास्योपनिषद्वाक्या मणिप्रभा Isavasyopanishad Vyakhya Maniprabha	श्रीअमरदामः Sri Amaradasa	दे	मु		Chow.	The author belongs to Udasi sect.
१५. ईशावास्योपनिषद्दीपिका Isavasyopanishad Deepika	श्रीसच्चिदानन्दाश्रमी Sri Sachidanandasrami			अमु N.P	O. L.	A Commentary on Isavasyopanishad.
१६. ईशावास्योपनिषद्वाक्या वेददीपः Isavasyopanishad Vyakhya Vedadeepa	श्रीमहोदयः Sri Mahodhara	दे	अमु		B. U. M. L., U. P. R. L., A.L.	Do. The author seems to have lived in the middle of the 16th century. A Bombay University Manuscript is dated Saka 1690 (1612 A. D).
१७. केनोपनिषद्भाष्यम् Kenopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		V. V. P., An., G.P.	Bhashya on Kenopanishad belonging to the Sama Veda. The Upanishad is also called Talavakaropanishad. Sri Sankara has written two Bhashyas on this Upanishad, one called Pada Bhashya and the other Vakya Bhashya.
१८. केनोपनिषद्भाष्यटिप्पणी Kenopanishad Bhashya Tippi	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु		An.	A commentary on Sri Sankara's Kenopanishad Bhashya.

Besides these, commentaries on the Isavasyopanishad have been written by the under-mentioned authors; they have been printed and are available. (1) Bhaskarananda. (2) Achyutananda. (3) Sadhu Niscalananda. (4) Satyananda. (5) Digambaranuchara and (6) Gangadharakaviratna Kaviraj. It is not clear if these are Advaitic. But from the names of the authors, it may be inferred that they may be Advaitic. Further the Adyar Library contains a commentary of Sridharananda and the Scindia Oriental Institute, Ujjain, a work named Isavasyopanishad Chintamani by Sadananda. It is said that Haribhatta, author of Sankhya Sutra Varttika, has also written a commentary on Isavasya. One Ganapathi Sastri of Punganadu is said to have written a work called Isavasya Vibhuti, but it is not available.

अपनिषदग्रन्थाः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	निविः	म० अम०	उपनिषद्ग्रन्थान्तम्	विवरणम्
१६. केनोपनिषद्भाष्यटिप्पणी Kenopanishad Bhashya Tippani	श्रीशिवानन्दवतिः Sri Sivanandavati	दे	अमु N.I	S. M. L. G. O. M. L., A. S. L.	A commentary on Kenopanishad.
२०. केनोपनिषद्दीपिका Kenopanishad Deepika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु P	An.	Do.
२१. केनोपनिषद्दीपिका Kenopanishad Deepika	श्रीनारायणः Sri Narayana	दे	मु P	An.	Do.
२२. केनोपनिषद्व्याख्या Kenopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenendra	दे	मु P	A. L.	Do.
२३. केनोपनिषद्व्याख्या-मणिप्रभा Kenopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे	मु P	Chow.	Do.
२४. केनोपनिषद्व्याख्या Kenopanishad Vyakhya	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे	अमु N.I	I. O. L.	Do.
२५. केनोपनिषद्व्याख्या Kenopanishad Vyakhya	श्रीलीलाशुकमुनिः Sri Lilasuka Muni	दे	मु P	M. U. - G. O. M. L.	This is a commentary on Kenopanishad. It is also called Sri Sankara Hridayangama. It is in both prose and verse.

Besides the above, both Bhaskarananda and Digambaranuchara have written commentaries on Kenopanishad. In the Central Provinces and Berar Manuscript catalogues there is a Kenopanishad Bhashya by one Krishna Kashmiri Bhatta. The Saraswati Bhavan Library, Banaras, mentions two commentaries on this Upanishad called Kenopanishad Bhashya Tika and Kenopanishad Bhashya Tippani. Ganapati Sastri is said to have written a work called Kenopanishad Vibhuti.

२६. कठोपनिषद्भाष्यम् Kathopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु P	V. V. P., G. P., An.	Bhashya on Kathopanishad belonging to Krishna Yajur Veda.
२७. कठोपनिषद्भाष्यटीका Kathopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु P	An.	Commentary on same.
२८. कठोपनिषद्भाष्यविवरणम् Kathopanishad Bhashya Vivaranam	श्रीबालगोपालयतीन्द्रः Sri Balagopala Yatindra	दे	मु P	An. (O. M. L.)	The author seems to have been called Gopala Yatindra also.

प्रवृत्तग्रन्थकोशे

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
२६. कठोपनिषद् सटीकभाष्यसहिता Satika Bhashya Sahita Kathopanishad	अज्ञातम् Not Known.	दे		अमु N.P	C. S. C. L	Commentary on Kathopanishad.
३०. कठोपनिषद्दीपिका Kathopanishad Deepika	श्रीशङ्करानन्दः Sri Sankarananda	दे		मु P		Do.
३१. कठोपनिषद्ब्याख्या Kathopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenendra	दे		मु P	A. L.	Do.
३२. कठोपनिषद्ब्याख्या-मणिप्रभा Kathopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे		मु P	Chow.	Do.
३३. कठोपनिषद्दीपिका Kathopanishad Deepika	श्रीनारायणः Sri Narayana	दे		मु P		Do.
३४. कठोपनिषद्भाष्यटिप्पणी Kathopanishad Bhashya Tippani	श्रीशिवानन्दयतिः Sri Sivananda Yati	ग्र		अमु N.P.	G. O. M. L., A. S. L.	Do.
३५. कठोपनिषद्विवरणम् Kathopanishad Vivaranam	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे		अमु N.P.	I. O. L.	Do.
३६. कठोपनिषद्ब्याख्या Kathopanishad Vyakhya	श्रीदामोदरः Sri Damodara	दे		अमु N.P.	P. W.	Do.
३७. द्विमतप्रकाशिका Dvimataparakasika	श्रीनारायणगोपालराजः Sri Narayanagopalarama	दे		अमु N.P.	O. I.	This is a commentary on Kathopanishad according to both Advaita and Visishtadvaita.
Bhaskarananda and Digambaranuchara have written commentaries on this Upanishad also. They are available at S. B. D. Central Provinces and Berar catalogue mentions a commentary on Kathopanishad by Sri Padmapadacharya. Achyutakrishna Tirtha is also said to have written a commentary on this Upanishad.						
३८. प्रश्नोपनिषद्भाष्यम् Prasnopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे		P	V. V. P., An., G. P.	Bhashya on Prasnopanishad belonging to Atharva Veda.
३९. प्रश्नोपनिषद्भाष्यटीका Prasnopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे		मु P	An.	Commentary on Do.

आपोनिषद्ग्रन्थाः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
४०. प्रश्नोपनिषद्दीपिका Prasnopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु		An.	Commentary on Prasnopanishad.
४१. प्रश्नोपनिषद्दीपिका Prasnopanishad Dipika	श्रीनारायणः Sri Narayana	दे	अमु		O. I.	Do.
४२. प्रश्नोपनिषद्व्याख्या Prasnopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenra	दे	मु		A. L.	Do.
४३. प्रश्नोपनिषद्व्याख्या-मणिप्रभा Prasnopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे	मु		Chow.	Do.
४४. प्रश्नोपनिषद्व्याख्या Prasnopanishad Vyakhya	श्रीअच्युतानन्दः Sri Achyutananda	दे	मु			Do.
४५. प्रश्नोपनिषद्विवरणम् Prasnopanishad Vivarana	श्रीनारायणेन्द्रसरस्वती Sri Narayanendra Saraswati	दे	अमु		G. O. M. L., A. L., B. U. L. O. I., P. U. S. M. L.	A vivarana on Sri Sankara's Prasnopanishad Bhashya.
४६. प्रश्नोपनिषद्विवृतिः Prasnopanishad Vivriti	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे	अमु		I. O. L.	The Manuscript is dated 1750 A. D.
४७. मुण्डकोपनिषद्भाष्यम् Mundakopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		V. V. P., An., G.P.	Bhashya on Mundakopanishad belonging to Atharva Veda.
४८. मुण्डकोपनिषद्भाष्यटीका Mundakepanishad BhashyaTika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु		An.	Commentary on Do.
४९. मुण्डकोपनिषद्भाष्यटिप्पणम् Mundakopanishad Bhashya Tippana	श्रीशिवानन्दयतिः Sri Sivananda Yathi	दे	अमु		S. M., G. O. M. L.	Commentary on Mundakopanishad Bhashya.
५०. मुण्डकोपनिषद्दीपिका Mundakopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	अमु		S. M., G. O. M.L., I. O.	Commentary on Mundakopanishad.
५१. मुण्डकोपनिषद्दीपिका Mundakopanishad Dipika	Sri Narayana	दे	मु		An.	Commentary on Mundakopanishad

अद्वैतग्रन्थकोशे

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	निर्गः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
५२. मुण्डकोपनिषदव्याख्या-मणिप्रभा Mundakopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे	मु		Chow.	Commentary on Mundakopanishad.
५३. मुण्डकोपनिषद्विवरणम् Mundakopanishad Vivarana	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenendra	दे	मु		A. L.	Do.
Besides the above, Bhaskarananda, Sridhara Sastri, Achyuthananda and Gopalananda have written commentaries on this Upanishad but it is not clear if they are Advaitic.						
५४. माण्डूक्योपनिषत्कारिका Mandukyopanishad Karika	श्रीगोडपादाचार्यः Sri Goudapadacharya	दे	मु		V. V. P., An., G. P.	Bhashya in verse on Mandukyopanishad pertaining to Atharva Veda.
५५. माण्डूक्योपनिषद्भाष्यम् Mandukyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		V. V. P., An., G. P.	Bhashya on Mandukyopanishad.
५६. माण्डूक्योपनिषत्कारिकाभाष्यम् Mandukyopanishad Karika Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		V. V. P., An., G. P.	Commentary on Mandukyopanishad Karika of Sri Goudapadacharya.
५७. माण्डूक्योपनिषद्भाष्यटीका Mandukyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु		V. V. P., An., G. P.	Commentary on Sri Sankara's Mandukya Bhashya.
५८. माण्डूक्योपनिषत्कारिकाभाष्यटीका Mandukyopanishad Karika Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु		V. V. P., An., G. P.	Commentary on Sri Sankara's Goudapada Mandukya Karika Bhashya.
५९. आगमशास्त्रविवरणम् Agamasastra Vivarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	अमु		C. S. C. L.	A work treating of the principles of Vedanta philosophy, complete in three chapters. This is attributed to Sri Sanakara. It is not clear if this is the same as Sri Sanakara's Mandukya Karika Bhashya.
६०. माण्डूक्यकारिकाव्याख्या-मिताक्षरी Mandukya Karika Vyakhya Mitakshari	श्रीस्वयंप्रकाशानन्दसरस्वती Sri Svayamprakasananda Saraswati	दे	मु		Chow.	A commentary on Sri Goudapada's Mandukya Karika.

ग्रीपनिषदग्रन्थाः

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ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६१. गौडपादाचार्यभाष्यटिप्पणी Goudapadacharya Bhashya Tippani	श्री अनुभूतिस्वरूपाचार्यः Sri Anubhutisvarupacharya	दे	अमु N.P.	G. O. M. L., A.L., Tekka Matam, Coch	A commentary on Sri Goudapada's Mandukya Karika Bhashya of Sri Sankara.
६२. गौडपादीयविवेकः Goudapadiya Viveka	अज्ञातम् Not Known.	दे	अमु N.P.	G. O. M. L.,	Do. This is different from the previous Goudapadiya Bhashya Tippani.
६३. माण्डूक्योपनिषद्भाष्यटिप्पणी Mandukyopanishad Bhashya Tippani	श्रीआनन्दात्मा Sri Anandatma		अमु N.P.	G. O. M. L.,	A commentary on Sri Sankara's Mandukyo- panishad Bhashya. It is not clear if this is the same as Goudapadiya Bhashya by Anandatma (referred to Goltzsch report on sanskrit Manuscripts), a copy of which is said to be available in the Temple Library, Tiruvidadamarudur (Madras State).
६४. माण्डूक्योपनिषद्दीपिका Mandukyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु P	An.	A commentary on Mandukyopanishad.
६५. माण्डूक्योपनिषद्दीपिका Mandukyopanishad Dipika	श्रीनारायणः Sri Narayana	दे	अमु N.P.	S. M.	Do. This is also called Sarasangati.
६६. माण्डूक्योपनिषदव्याख्या Mandukyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मन्त्रः Sri Upanishad Brahmenra	दे	मु P	A. L.	Do. Including Karikas.
६७. माण्डूक्योपनिषदव्याख्या-मणिप्रभा Mandukyopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे	मु P	Chow.	A commentary on Mandukyopanishad.
६८. माण्डूक्योपनिषत्सारभूतव्याख्या Mandukyopanishad Sara- bhuta Vyakhya	Not Known.		अमु N.P.	U. P. L.	Do.
६९. माण्डूक्योपनिषत्कारिका Mandukyopanishad Karika	श्रीलक्ष्मणसूरिः Sri Lakshmana Suri	दे	मु P	This was printed at the Oeriental Press, Madras.	An exposition in simple Sanskrit verse of the Mandukyopanishad as contained in Sri Sankara Bhashya and the commentary of Sri Anandagiri.

Besides the above, the Saraswati Bhavan Library, Banaras mentions a commentary called Mandukyopanishad Prakasa. Other commentaries on this Upanishad are by Bhaskarananda and Achyuthananda. These have been printed and are available in S. B. D.

अद्वैतप्रबन्धकोशे

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
७०. तैत्तिरीयोपनिषद्भाष्यम् Thytherecyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु	P	V. V. P., An., G. P., Ashtekar.	Bhashya on Thytherecyopanishad belonging to Krishna Yajur Veda
७१. तैत्तिरीयोपनिषद्भाष्यवार्तिकम् Thytherecyopanishad Bhashya Vartikam	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	दे	मु	P	An.	A metrical commentary on Sri Sankara's Thythereeya Bhashya.
७२. तैत्तिरीयोपनिषद्भाष्यटीका Thytherecyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे			An.	Commentary on Sri Sankara's Thytherecyopanishad Bhashya.
७३. तैत्तिरीयोपनिषद्भाष्यवार्तिकटीका Thytherecyopanishad Bhashya Varthika Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु		An.	Commentary on Sri Suresvaracharya's Thythereeya Bhashya Varthika.
७४. तैत्तिरीयोपनिषद्भाष्यव्याख्या वनमाला Thytherecyopanishad Bhashya Vakhya-Vanamala	श्रीअच्युतकृष्णानन्दतीर्थः Sri Achyutakrishnananda Tirtha	दे		P	V. V. P.	Commentary on Sri Sankara's Thythereeya Bhashya.
७५. वनमालाविवरणम् Vanamala Vivaranam	श्रीरामानन्दतीर्थः Sri Ramananda Tirtha	दे	अमु	N.P.	A. L.	Commentary on Do.
७६. तैत्तिरीयभाष्यटीका विवरणम् Thythereeya Bhashya Tika Vivaranam	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे	अमु	N.P.	I. O., B.	A commentary on Sri Sankara's Thythereeya
७७. तैत्तिरीयभाष्यवार्तिकसङ्गतिः Thythereeya Bhashya Varthika Sangathi	श्रीविश्वानुभवः Sri Viswanubhava	दे	अमु	N.P.	G. O. A	A short commentary on Sri Suresvara's Thythereeya Bhashya Varthika.
७८. तैत्तिरीयोपनिषद्भाष्यम् Thytherecyopanishad Bhashya	श्रीसायणाचार्यः Sri Sayanacharya	दे	मु	P	An.	This forms part of Sri Sayanacharya's Bhashya on Krishna Yajur Veda Aranyakas and is included in the printed edition of the Vedartha Prakasa.
७९. भृगुवल्ली उपनिषद्भाष्यम् Bhriguvali Upanishad Bhashya	श्रीदामोदरः Sri Damodara	दे	अमु	N.P.	U. P. L	A commentary on Bhriguvali of the Thytherecyopanishad.

श्रीपनिषद्ग्रन्थाः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
८०. तैत्तिरीयोपनिषद्दीपिका Thaithiriyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु		An.	A commentary on Thaithiriyopanishad.
८१. तैत्तिरीयोपनिषद्दीपिका Thaithiriyopanishad Dipika	श्रीनारायणः Sri Narayana	दे	अमु		O. I.	Do.
८२. तैत्तिरीयोपनिषद्ब्याख्या Thaithiriyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Braharendra	दे	मु		A. L.	Do.
८३. तैत्तिरीयोपनिषद्ब्याख्या Thaithiriyopanishad Vyakhya	श्रीअमरदास Sri Amradasa	दे	मु		Chow.,	Do.
८४. तैत्तिरीयोपनिषद्ब्याख्या Thaithiriyopanishad Vyakhya	श्रीविद्यारण्यः Sri Vidyaranya	ते	अमु		O. I.	Said to be a commentary on the Sikshavalli. This is said to have been printed.
८५. तैत्तिरीयोपनिषद्लघुदीपिका Thaithiriyopanishad Laghu- dipika	अज्ञातम् Not Known	ते	अमु		S.M., G.O.M. L., I.O., P.U.I	A commentary on Thaithiriyopanishad based on Sri Vidyaranya's work. G. O. M. L. attributes this to Sri Sankarananda, but as the author pays respects to Sri Vidyaranya and as Sri Vidyaranya pays respects to Sri Sankarananda, the author cannot be Sankarananda. P. U. L. says that the author is one Ramamrita Yati.
८६. भृगुवल्लीभाष्यटिप्पणम् Bhriguvalli Bhashya Tippa- nam	श्रीज्ञानामृतपादाः Sri Jnanamrita Pada		अमु		N.P.	U. P. L. A commentary on Bhriguvalli Bhashya.
८७. तैत्तिरीयोपनिषद्ब्याख्या आगमामृतम् Thaithiriyopanishad Vyakhya Agamamrita	श्रीसीतारामः Sri Sitarama	ते	अमु		N.P.	G. O. M. L. A commentary on Thaithiriyopanishad.
८८. तैत्तिरीयोपनिषद्विवृतिः Thaithiriyopanishad Vivriti	श्रीविज्ञानात्मभगवान् Sri Vijnatma Bhagavan	प्र	अमु		N.P.	G. O. M. L. A commentary on that part of the Thaithiri- yopanishad called Narayanopanishad, begin- ning.
८९. नारायणोपनिषद्भाष्यम् Narayanopanishad Bhashya	श्रीमाधवाचार्यः (श्री विद्यारण्याः) Sri Madhavacharya (Sri Vidyaranya)	प्र	अ		N.P.	S. M. Do.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
६०. तैत्तिरीयोपनिषदर्थसारसंग्रहप्रकाशिका Thaithiriyopanishadārtha Sarasangraha Prakasika	श्रीतारकब्रह्मेश्वरसरस्वती Sri Tarakabrahmeswara Saraswati	दे	अमु		D N.P. A.L.	A summary of the principles of the Thaithiriyopanishad.
६१. ऐतरेयोपनिषद्भाष्यम् Aitareyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		D P V.V.P., An., G.P.	Bhashya on Aitareyopanishad belonging to the Rig Veda.
६२. ऐतरेयोपनिषद्भाष्यटीका Aitareyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु		D P An.	Commentary on the above.
६३. ऐतरेयोपनिषद्भाष्यम् Aitareyopanishad Bhashya	श्रीसायणाचार्यः Sri Sayanacharya	दे	मु		D P An.	This is part of Sri Sayanacharya's Bhashya on Aitareya Aaranyaka, called Vedartha Prakasika. A manuscript of this in S. M. is dated 1686.
६४. ऐतरेयोपनिषद्भाष्यदीपिका Aitareyopanishad Bhashya Dipika	श्रीविद्यारण्यः Sri Vidyaranya	दे	मु		D P An.	Commentary on Sayana's Aitareya Bhashya.
६५. ऐतरेयभाष्यटीका Aitareya Bhashya Tika	श्रीअभिनवनारायणेश्वरसरस्वती Sri Abhinavanarayanendra Saraswati	दे	अमु		D N.P. I.O., G.O. M. L., O.I., B.R. A.S., A.L.	An exposition of Aitareya Bhashya of Sri Sankara.
६६. ऐतरेयभाष्यटिप्पणम् Aitareya Bhashya Tippanam	श्रीज्ञानामृतपतिः Sri Jnanamrita Yathi	न	अ		N N.P. I.O., G.O. M. L., O.I., B.R. A.S.	A commentary on Aitareya Bhashya of Sri Sankara.
६७. ऐतरेयभाष्यटीका Aitareya Bhashya Tika	श्रीसीतानाथतत्त्वभूषणः Sri Sitanath Tatva Bhushan	दे	अ		D P .	This is printed—Vide India Office Catalogue Volume II, Part I, 1928 edition, page 64. This is called Sankara Kripa.

श्रीपनिषद्ग्रन्थाः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्	
६८. ऐतरेयोपनिषद्दीपिका Aitareyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	न	ग्रमु	N	N.P.	I. O.	A commentary on Aitareyopanishad.
६९. ऐतरेयोपनिषद्ब्याख्या Aitareyopanishad Vyakhya	श्रीदामोदरः Sri Damodara		ग्रमु	N.P.	P.U.L.	Do.	
१००. ऐतरेयोपनिषद्ब्याख्या Aitareyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmdendra	दे	मु	D	P	A. I.	Do.
१०१. ऐतरेयोपनिषद्ब्याख्या-मणिप्रभा Aitareyopanishad Vyakhya Maniprabha	श्रीअमरदासः Sri Amaradasa	दे	मु	D	P	Chc	Do. This is also called Maniprabha.

Rajachudamani Dikshita and the author of Prakatartha Vivecana are also said to have written commentaries on this Upanishad.

१०२. छान्दोग्योपनिषद्भाष्यम् Chandogyopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु०	D	P	V.V.P., An., G.P.	Bhashya on Chandogyopanishad belonging to Sama Veda. This is also called Riju-vivaraṇa.
१०३. छान्दोग्योपनिषद्भाष्यटीका Chandogyopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु०	D	P	An.	Commentary on. Do
१०४. छान्दोग्योपनिषद्ब्याख्या-मिताक्षरा Chandogyopanishad Vya- khaya Mitakshara	श्रीनित्यानन्दः Sri Nityananda	दे	मु०	D	P	An., Chow., S.B.D., B.U.D.	Commentary on Chandogyopanishad. The author says that after writing a commentary on this Upanishad for the use of the learned (Vigna), he writes this Mithakshara (small) for the use of the less learned (ग्रन्थवद्धि).
१०५. छान्दोग्योपनिषद्भाष्यटीका Chandogyopanishad Bhashya Tika	श्रीअभिनवनारायणेन्द्रसरस्वती Sri Abhinavanarayanaendra Sarawati	दे	ग्रमु०	D	N.P.	G.O.M.L.	A commentary on Sri Sankara's Chandogya Bhashya.
१०६. छान्दोग्योपनिषद्भाष्यटिप्पणी Chandogyopanishad Bhashya Tippani	श्रीनरेन्द्रपुरी Sri Narendrapuri	दे	ग्रमु०	D	N.P.	G.O.M.L.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१०७.	छान्दोग्योपनिषद् व्याख्या Chandogyopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे	मु		A.L.	A commentary on Sri Sankara's Chandogya Bhashya
१०८.	श्रीसद्विद्याविलासः Sri Sadvidya Vilasa	श्रीत्यागराजाध्वरी (राजुशास्त्री) Sri Tyagarajadhvari (Raju Sastri)	दे	मु		S.V.P.	A commentary on the sixth kanda of the Chandogyopanishad. The author himself has written a commentary on this called Rasanubhuthi.
१०९.	छान्दोग्योपनिषदलघुव्याख्या Chandogyopanishad Laghu- Vyakhya	अज्ञातम् Not known	ते	अमु		G.O.M.L.	A short commentary on Chandogyopanishad.
११०.	छान्दोग्योपनिषद् व्याख्या Chandogyopanishad Vyakhya	श्रीबालकृष्णानन्दः Sri Balakrishnananda	दे	अमु		A.L.	Do.
१११.	छान्दोग्योपनिषद्दीपिका Chandogyopanishad Dipika	श्रीनारायणः Sri Narayana	दे	अमु		A.L.	Do.
११२.	छान्दोग्योपनिषद् व्याख्या Chandogyopanishad Vyakhya	श्रीदेवनाभट्टः Sri Daivajna Bhatta	दे	मु			This is said to have been printed vide No. 811, India Office Catalogue, Volume II, Part I.
११३.	वाचारम्भणप्रकरणम् Vacharambhana Prakarana	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	ग्र	अमु		G.O.M.L.	In this the author refutes the Bheda School of Vedanta by interpreting certain passages from the sixth adhyaya, first kanda of Chandogyopanishad—Arambhadhikarna of the Brahma Sutras.

Bhaskarananda, Achyuthananda, Sivasankara Kavyathirtha, Vidhusekhara Bhattacharya and Advaitananda Thirtha have written commentaries on this Upanishad ; but it is not clear if they are Advaitic. Sri Goudapadacharya is also said to have written a commentary on this Upanishad vide “अवेद उक्त परिहार आचार्ये.” in Sankara's Chandogya Bhashya. It is said that wherever Sri Sankara says “आचार्य”, he refers to Sri Goudapadacharya and that in other cases he mentions the names, like Vyasacharya, Upavarshacharya, etc. Sri Anandagiri says that Acharya in this place means Dravidacharya. There is a school of thought which says that Goudapadacharya was also known as Dravidacharya. Hultsch report mentions the work called Chandogya Prakasika. It is said that Brahmanandi is said to have written a Vrithi on this Upanishad for which Dravidacharya has written a commentary.

११४.	बृहदारण्यकोपनिषद् व्याख्यम् Brihadaranyakopanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		V.V.P., An., G.P.	Bhashya on Brihadaranyakopanishad belonging to Sukla Yajur Veda.
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ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
११५. बृहदारण्यकोपनिषद्भाष्यवार्तिकम् Brihadaranyakopanishad Bhashya Vartika	श्रीसुरेश्वराचार्यः Sri Sureswaracharya	दे	मु	P	An.	A metrical commentary on Sri Sankara's Brihadaranyaka Bhashya.
११६. बृहदारण्यकोपनिषद्भाष्यटीका Brihadaranyakopanishad Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु	P	An.	Commentary on Sri Sankara's Brihadaranyaka Bhashya.
११७. बृहदारण्यकोपनिषद्भाष्यवार्तिकटीका Brihadaranyakopanishad Bhashya Vartika Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु	P	An.	Commentary on Sri Sureswaracharya's Brihadaranyaka Bhashya Varthika.
११८. बृहदारण्यभाष्यवार्तिकसारः Brihadaranyaka Bhashya Vartika Sara	श्रीविद्यारण्यः Sri Vidvaranya	दे	मु	P	Ch.	A metrical summary of Sri Sureswaracharya's Brihadaranyaka Bhashya Varthika.
११९. बृहदारण्यभाष्यवार्तिकव्याख्या-संग्रहः Brihadaranyaka Bhashya Vartika Vyakhya-Sangraha	श्रीमहेश्वरानन्दतीर्थः Sri Maheswarananda Tirtha	दे	मु	P	Chow.	Commentary on the above.
१२०. बृहदारण्यवार्तिकन्यायतत्त्वविवरणम् Brihadaranyaka Vartika Nyaya- tattva Vivarana	श्रीनृसिंहप्रज्ञमुनिः Sri Nrisimhaprajna Muni	म	अमु	N.P.	C.O.L., G. O.M.L., A.L.	Commentary on Sri Sureshwara's Brihadaranyaka Bhashya Varthika. The author is different from Narasimha Swami, author of Advaita Deepika and other works. There is a commentary on this in A.L.
१२१. बृहदारण्यवार्तिकसम्बन्धोक्तिः Brihadaranyaka Vartika Sambandhokti	श्रीविश्वानुभवः Sri Viswanubhava	म	अमु	N.P.	M.P.L., C. O.L., G.O. M.L., A.L.	A short commentary of Sri Sureswaracharya's Brihadaranyaka Bhashya Varthika.
१२२. बृहदारण्यवार्तिकव्याख्यान्यायकल्पसतिका Brihadaranyaka Vartika Vyakhya- Nyayakalpalatika	श्रीआनन्दपूर्ण विद्यासागरः Sri Anandapurna Vidyasaagara	दे	अमु	N.P.	G.O.M.L., O.L.	Do.
१२३. मैत्रेयीब्राह्मणभाष्यतात्पर्यदीपिका Maitreyi Brahmana Bhashya Tatparya Dipika	श्रीमहादेवेन्द्रसरस्वती Sri Mahadevendra Saraswati	ते	अमु	N.P.	S M	A metrical treatise on the fourth Brahmana of the Brihadaranyopanishad.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
१२४. बृहदारण्यकभाष्यटिप्पणी Brihadaranyaka Bhashya Tippani	श्रीशिवानन्दयतिः Sri Sivanandayati	घ	प्रमु	G	N.P. G.O.M.L.	A commentary on Sankara's Brihadaranyaka Bhashya.
१२५. बृहदारण्यकोपनिषद्भाष्यम् Brihadaranyakopanishad Bhashya	श्रीसायणाचार्यः Sri Sayanacharya	दे	प्रमु	D	N.P. I. O.	A commentary on Brihadaranyakopanishad.
१२६. बृहदारण्यकोपनिषद्दीपिका Brihadaranyakopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	प्रमु	D	N.P. S.M., I.O., A.S.L.	Do.
१२७. बृहदारण्यकोपनिषद्व्याख्या Brihadaranyakopanishad Vyakhya	श्रीविज्ञानभिक्षुः Sri Vijnanabhikshu	दे	प्रमु	D	N.P. C.S.C.	Do.
१२८. बृहदारण्यकव्याख्या-प्रकाशिका Brihadaranyaka Vyakhya- Prakasika	श्रीवासुदेवब्रह्म Sri Vasudeva Brahma	दे	प्रमु	D	N.P. O. I.	Do.
१२९. बृहदारण्यकव्याख्या-मिताक्षरा Brihadaranyaka Vyakhya- Mitakshara	श्रीनित्यानन्दः Sri Nitvananda	दे	प्र	D	P̄ An., S.B.D. Chow.	A commentary on-do-according to the Kanwa text. The author says that after writing a bigger (Vipula) Commentary for Jnanins, he is writing this smaller (Mitakshara) for the use of those who cannot understand (तत्कलनासमर्थानां) that commentary.
१३०. बृहदारण्यकोपनिषद्व्याख्या Brihadaranyakopanishad Vyakya	श्री उपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmdendra	दे	प्र	D	P A.L	A commentary on the Brihadaranyakopanishad.

Bhaskarananda, Achyuthananda and Sivasankara have written commentaries on Brihadaranyaka. They have been printed and are available at S.B.D. but it is not clear if they are Advaitic.

१३१. भोधानन्दगीता Bhodhandha Gita	श्रीभोधानन्दयज्वा Sri Bhodhananda Yajwa	दे	प्रमु	D	N.P. C.O.L., I.O.	An explanation of the ten Principal Upanishads.
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ग्रन्थनामानि	ग्रन्थकर्तृनामान	लिपिः	म०	ग्रन्थ०	उपलब्धस्थानम्	विवरणम्
१३२. आत्मपुराणम् Atmapurana	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु		Chow., V.P.	Versified summary of the contents of the principal Upanishads in 18 chapters. The following Upanishads are treated herein : Aitareya, Brihadaranyaka, Kata, Thaitheeya, Chandogya, Kena, Mundaka, Prasna, Kowshitaki, Swetaswatara, Garbha and Atharva Sira. One Ramakrishna is said to have written a omumentary on this.
१३३. वेदान्तमुक्तावलिः Vedantamuktavali	श्रीबेल्लङ्कोण्ड रामरायः Sri Bellankonda Ramaraya	ते	मु		A.G.	
१३४. अनुभूतिप्रकाशिका Anubhutiprakasika	श्रीविद्यारण्यः Sri Vidyaranya	दे	मु		N.S.P.	A metrical paraphrase, also called Sarvopani- nished Sara, of the twelve Upanishadst in twenty Adhyayas. The Upanishad treaed herein are :—Aitareya, Thaitthiriya, Chandogya, Mundaka, Koushitaki, Maitrayana, Katavalli, Swetaswatara, Brihadaranyaka, kena, Nrisinhatapini. This is also called Upanishad Karika or Vidyaprakasa.
१३५. दशोपनिषद्ग्रहस्यम् Dasopaniashad Rahasya	Sri Ramachandra	दे	ग्रन्थ		B.U.	This is a small metrical work containing ten verses and giving the gist of the ten principle Upanishads.
१३६. उपनिषत्सारसंग्रहः Upanishad Sara Sangraha	श्रीसुब्रह्मण्यः Sri Subrahmanya	दे			G.O.M.L.	A short work in seventy one verses containing the important tenets of the Advaita as contained in the Upanishads. The verses are addressed to Sri Rama. The author has written a commentary called Vidvan- manohara. Sri Vidyaranya is quoted in many places.
१३७. नृसिंहपूर्वतापिनीयोपनिषद्भाष्यम् Nrisimha Purva Tapini Upanishad Bhaashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे			V.V.P., An.	A commentary on Nrisimha Purva Tapini Upanishad.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रन्थ०	उपलब्धिस्थानम्	विवरणम्
१३८.	नृसिंहोत्तरतापिनीयभाष्यम् Nrisimhottaratapini Bhashya	श्रीगौडपादाचार्यः Sri Goudapadacharya	दे	ग्रन्थ	N.P.	G.O.M.L., I. O.	G. O. M. L. says "Sri Suka Munindra Sishya Gowdapada Muni Virachita Uttara Tapiniopanishad Bhashyam."
१३९.	नृसिंहोत्तरतापिनीयभाष्यम् Nrisimhottara Tapini Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	ते	ग्रन्थ	N.P.	G.O.M.L., I. O.	G. O. M. L. says "Bhagavat Sankaracharya Kritam Nrisimhottara Tapiniya Vyakya Sampurnam."
१४०.	नृसिंहोत्तरतापिनीयदीपिका Nrisimhottara Tapiniya Dipika	श्रीविद्यारण्यः Sri Vidyaranya	दे	मु	P	An.	Commentary on Nrisimha Uttara Tapini Upanishad. This is also called Tapiniya Rahasyartha Vivaranam.
१४१.	नृसिंहोत्तरतापिनीकारिका Nrisimhottaratapini Karika	अज्ञातम् Unknown	दे	ग्रन्थ	N.P.	G.O.L.	A metrical work describing Pranavopasana as described in Nrisimhatapiniyopanishad.
१४२.	नृसिंहतापिनीयोपनिषद्दीपिका Nrisimha Tapiniyopanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	ग्रन्थ	N.P.	G.O.M.L., I.O., A.L., S.M., O.I.	Dipika on both the purva and uttara Tapins.
१४३.	नृसिंहतापिनीयोपनिषद्दीपिका Nrisimhatapiniyopanishad Dipika	श्रीनारायणः Sri Narayana	दे	ग्रन्थ	N.P.	S.M., I.O.	Dipika on both the purva and uttara Upanishads.
१४४.	नृसिंहतापिनीयोपनिषद्व्याख्या Nrisimhatapiniyopanishad Vyakhya	श्रीउपनिषद्व्याख्येन्द्रः Sri Upanishad Brahmenra	दे	मु	P	A.L.	Commentary on Do.
१४५.	श्वेताश्वतरोपनिषद्भाष्यम् Swetaswataropanishad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु	P	An.	Bhashya on Swetaswataropanishad.
१४६.	श्वेताश्वतरोपनिषद्दीपिका Swetaswataropanishad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु	P	An.	Commentary on Do.
१४७.	श्वेताश्वतरोपनिषद्दीपिका Swetaswataropanishad Dipika	श्रीनारायणः Sri Narayana	दे	मु	P	An.	Do.

श्रीपनिषदग्रन्थाः

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ग्रन्थनामानि	ग्रन्थकर्तृनामानि	दिनांकः	मृ०	अमृ०	उपनिषद्भाष्यम्	विवरणम्
१४८. श्वेताश्वतरोपनिषद्विवरणम् Svetaswataropaniśhad Vivarana	श्रीविज्ञानभगवन् Sri Vijnana Bhogavan	दे	मृ		Ab.	
१४९. श्वेताश्वतरोपनिषद्व्याख्या Svetaswataropaniśhad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenendra	दे	मृ		A.L.	
१५०. अथर्वशिखोपनिषद्भाष्यम् Atharvasikhopaniśhad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	अमृ		A.L.	Bhashya on Atharva.
१५१. अथर्वशिखोपनिषद्दीपिका Atharvasikhopaniśhad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	अमृ		S.M., C. M.P., I. O.L.	
१५२. अथर्वशिखोपनिषद्दीपिका Atharvasikhopaniśhad Dipika	श्रीनारायणः Sri Narayana	दे	अमृ		A., S.D.	
१५३. अथर्वशिखोपनिषद्व्याख्या Atharvasikhopaniśhad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenendra	दे	मृ			
१५४. अथर्वशिखोपनिषद्भाष्यम् Atharvasikhopaniśhad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	अमृ		A.L.	
१५५. अथर्वशिखोपनिषद्दीपिका Atharvasikhopaniśhad Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मृ		A.L.	
१५६. अथर्वशिखोपनिषद्दीपिका Atharvasikhopaniśhad Dipika	श्रीनारायणः Sri Narayana	दे	मृ		Ab.	1906.
१५७. अथर्वशिखोपनिषद्व्याख्या Atharvasikhopaniśhad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmenendra	दे	मृ		A.L.	Do.
१५८. वज्रसूक्त्युपनिषद्भाष्यम् Vajrasūctyupaniśhad Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	अमृ		C.S.C., I.O.	Bhashya on Vajrasūcti Upanishad.
१५९. सर्वोपनिषत्सारः Sarvopaniśhad Sara	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	अमृ		A.L.	Probably a short treatise on Sarva Saropaniśhad.

अद्वैतग्रन्थकोशे

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म० अम०	उपलब्धिस्थानम्	विवरणम्
१६०. सर्वोपनिषद्दीपिका Sarvopanishad Dipika	श्रीनारायणः Sri Narayana	दे	अम० N.P.	An., S.B.D.	Commentary on Sarvopanishad (Probably Sarva Saropanishad.)

One Pandit Lakshminana Suri has written Vartika in small Anustup verses in all the ten principal Upanishads. The vartika on the Mandukyopanishad has been printed. The other vartikas are available with Sri T. A. Venkatrama Ayer, Judge Supreme Court, New Delhi.

१३३ Vedanta Muktaavali : -An exposition of Isa, Kena, Kata, Prasna, Munda, Mandukya, Taithariya, Chhandogya, Aitareya, Brihadaranyaka, Kaivalya and Svatasvetra Upanishads in seven hundred and eightythree Sardulavikridita verses. This ends with a praise of Advaita (Advaita Prasamsa) in 6 verses.

प्रकीर्णा उपनिषदः

१. अमृतनाबोपनिषद्दीपिका Amritanadopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु	An., S.M.	
२. अमृतनाबोपनिषद्दीपिका Amritanadopanishaddipika	श्रीनारायणः Sri Narayana	दे	मु	An.	
३. अमृतनाबोपनिषद्व्याख्या Amritanadopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु	A. L.	
४. अमृतबिन्दूपनिषद्दीपिका Amritabindupanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु	An., S.M.	
५. अमृतबिन्दूपनिषद्दीपिका Amritabindupanishaddipika	श्रीनारायणः Sri Narayana		अम० N.P.	A. L.	This is said to have been printed in Calcutta.
६. अमृतबिन्दूपनिषद्दीपिका Amritabindupanishaddipika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadashivabrahmendra	ते	अम० N.P.	G.O.M.L., O.L.	
७. अमृतबिन्दूपनिषद्व्याख्या Amritabindupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु	A. L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	निधिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८. आत्मप्रबोधोपनिषद्दीपिका Atmaprabodhopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	अमु N.P.		I.O., O.I.	It is not clear if this is the same as Hamsopani- shad.
९. आत्मप्रबोधोपनिषद्दीपिका Atmaprabodhopanishaddipika	श्रीनारायणः Sri Narayana	अमु N.P.		I.O., O.I.	
१०. आत्मोपनिषद्दीपिका Atmopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	अमु N.P.		I. O.	
११. आत्मोपनिषद्दीपिका Atmopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An.	
१२. आत्मोपनिषद्ब्याख्या Atmopanishad Vyakhya	श्रीउपनिषद्ब्रह्महोत्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
१३. आरुणिकोपनिषद्दीपिका Arunikopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D		An., I.O., O.I., S.M., G.O.M.L.	
१४. आरुणिकोपनिषद्दीपिका Arunikopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., I.O., O.I.	Also said to have been printed at Calcutta
१५. आरुणिकोपनिषद्ब्याख्या Arunikopanishad Vyakhya	श्रीउपनिषद्ब्रह्महोत्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
१६. कृष्णोपनिषद्दीपिका Krishnopanishaddipika	श्रीनारायणः Sri Narayana	दे D	अमु N.P.	I.O., O.I.	Said to have been printed.
१७. कृष्णोपनिषद्ब्याख्या Krishnopanishad Vyakhya	श्रीउपनिषद्ब्रह्महोत्रः Sri Upanishadbrahmendra	दे D	मु P	A.L.	
१८. कंबल्योपनिषद्दीपिका Kaivalyopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., G.O.M.L., I.O.	
१९. कंबल्योपनिषद्दीपिका Kaivalyopanishaddipika	श्रीनारायणः Sri Narayana	दे D	मु P	An., G.O.M.L., I.O., S.M.	This is said to have been printed in Calcutta.
२०. कंबल्योपनिषद्दीपिका Kaivalyopanishaddipika	श्रीसदाशिवब्रह्महोत्रः Sri Sadasivabrahmendra	ते Te	अमु N.P.	G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	त्रिणिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
२१. कैवल्योपनिषद्दीपिका Kaivalyopaniṣaddīpikā	श्रीविद्यारण्यः Śrī Vidyāranya			अमु N.P.	B.O.R.L.	
२२. कैवल्योपनिषद्व्याख्या Kaivalyopaniṣad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Śrī Upaṇiṣadbṛahmaeṇdra	दे D	मु P		A.L.	C. P. and B. attributes a commentary on this Upaniṣad to Śrī Sankara. (No. 1016)
२३. कौषीतक्युपनिषद्दीपिका Kauṣhitakyupaniṣaddīpikā	श्रीशङ्करानन्दः Śrī Śaṅkarananda	दे D	मु P		A.L.	
२४. कौषीतक्युपनिषद्दीपिका Kauṣhitakyupaniṣaddīpikā	श्रीनारायणः Śrī Nārāyaṇa			अमु N.P.		
२५. कौषीतक्युपनिषद्व्याख्या Kauṣhitakyupaniṣad Vyākhyā	श्रीविवरणदेवयनिः Śrī Vivaraṇadevayani	दे D	अमु N.P.		G.O.M.L.	author's name is variously given as Vasa- nadaśvati, Kṛiṇadevayati.
२६. कौषीतक्युपनिषद्व्याख्या Kauṣhitakyupaniṣad Vyākhyā	श्रीनारायणः Śrī Nārāyaṇarāyaṇa			अमु N.P.	O.L., M.P.L.	
२७. कौषीतक्युपनिषद्व्याख्या Kauṣhitakyupaniṣad Vyākhyā	श्रीवासनार्थः Śrī Vasaṇārtha			अमु N.P.		It is not clear where it is available.
२८. कौषीतक्युपनिषद्व्याख्या Kauṣhitakyupaniṣad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Śrī Upaṇiṣadbṛahmaeṇdra	दे D	मु P		A.L.	
२९. क्षुरिकोपनिषद्दीपिका Kṣurikopaniṣaddīpikā	श्रीनारायणः Śrī Nārāyaṇa	दे D	मु P		A.L., G.O.M. Bomb. R.A.S. I.O., S.M.	This seems to have been printed in Calcutta.
३०. क्षुरिकोपनिषद्व्याख्या Kṣurikopaniṣad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Śrī Upaṇiṣadbṛahmaeṇdra	दे D	मु P		A.L.	
३१. गणपतिपूर्वतापिनीयोपनिषद्दीपिका Gaṇapati-pūrvatāpiniyopaniṣaddīpikā	श्रीनारायणः Śrī Nārāyaṇa			अमु N.P.	O.L.	
३२. गणपतिपूर्वतापिनीयोपनिषद्व्याख्या Gaṇapati-pūrvatāpiniyopaniṣad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Śrī Upaṇiṣadbṛahmaeṇdra	दे D	मु P		A.L.	

क्र.सं.	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	विविधः	मुद्रा	अमरः	उपनिषद्ग्रन्थानाम्	विवरणम्
३३.	गर्भोपनिषद्दीपिका Garbhopaniśad-dīpikā	श्रीशङ्करानन्दः Śrī Śaṅkaraṇandaḥ	दे	म		A., S.M., G.O M.L.	
३४.	गर्भोपनिषद्दीपिका Garbhopaniśad-dīpikā	श्रीनारायणः Śrī Nārāyaṇaḥ	दे	म		A., S.M.	It is to have been in Column
३५.	गर्भोपनिषद्विवरणम् Garbhopaniśad Vivraṇam	अज्ञातम् Nāḥ Kṛtavyaḥ	ग्र	ग्रम्		P.U.S.M.L.	
३६.	गर्भोपनिषद्व्याख्या Garbhopaniśad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Śrī Upaṇiśadbṛahmaṇḍaḥ	दे	म		A.	
३७.	गार्होपनिषद्दीपिका Gārhōpāniśad-dīpikā	श्रीनारायणः Śrī Nārāyaṇaḥ					
३८.	गार्होपनिषद्व्याख्या Gārhōpāniśad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Śrī Upaṇiśadbṛahmaṇḍaḥ		म			One Bhadrak. Commentary on the Gārhōpāniśad is on this. (P and G. M. L.)
३९.	गोपालतापिन्युपनिषद्दीपिका Gopālatāpinīyupāniśad-dīpikā	श्रीनारायणः Śrī Nārāyaṇaḥ				A.	
४०.	गोपालतापिन्युपनिषद्व्याख्या Gopālatāpinīyupāniśad Vyākhyā	श्रीविश्वेश्वरः Śrī Viśveśvaraḥ		ग्रम		B., R., S. L., S.M., P.O	
४१.	गोपालतापिन्युपनिषद्व्याख्या Gopālatāpinīyupāniśad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Śrī Upaṇiśadbṛahmaṇḍaḥ	दे	म		A.	
४२.	चलिकोपनिषद्दीपिका Chulīkōpāniśad-dīpikā	श्रीनारायणः Śrī Nārāyaṇaḥ				A., S.M.	It is to have been in Column with the Sanskrit text in the Index on Central Library - Baroda.
४३.	जाबलोपनिषद्दीपिका Jabalopaniśad-dīpikā	श्रीशङ्करानन्दः Śrī Śaṅkaraṇandaḥ		म			

[illegible]

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म०	अम०	उपलब्धिस्थानम्	विवरणम्
५४. परमहंसोपनिषद्दीपिका Paramahamsopanishaddipika	श्रीनारायणः Sri Narayana	दे	मु		Am.	This is said to have been printed in Calcutta also.
५५. परमहंसोपनिषद्व्याख्या Paramahamsopanishad Vya- khyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु		A.L.	
५६. पिण्डोपनिषद्दीपिका Pindopanishaddipika	श्रीनारायणः Sri Narayana	दे	मु		Am., O.L., C.L.	This is said to have been printed in Calcutta also.
५७. पिण्डोपनिषद्व्याख्या Pindopanishad Vyākhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु		A.L.	
५८. प्राणाग्निहोत्रोपनिषद्दीपिका Pranagnihotropanishaddipika	श्रीनारायणः Sri Narayana	दे	मु		Am., O.L., S.M., C.L.	
५९. प्राणाग्निहोत्रोपनिषद्व्याख्या Pranagnihotropanishad Vya- khyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु		A.L.	
६०. ब्रह्मबिन्दूपनिषद्दीपिका Brahmabindupanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda			अमु	N.P.	O.L., A.L. This is said to have been printed.
६१. ब्रह्मबिन्दूपनिषद्दीपिका Brahmabindupanishaddipika	श्रीनारायणः Sri Narayana	दे	मु		Am., O.L., A.L.	
६२. ब्रह्मबिन्दूपनिषद्व्याख्या Brahmabindupanishadvyakhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु		A.L.	
६३. ब्रह्मविद्योपनिषद्दीपिका Brahmavidyopanishaddipika	श्रीशङ्करानन्दः Sri Sankarananda			अमु	N.P.	A.L. This is said to have been printed in Calcutta
६४. ब्रह्मविद्योपनिषद्दीपिका Brahmavidyopanishaddipika	श्रीनारायणः Sri Narayana	दे	मु		Am., S.M., A.L.	C. P. and B. attributes a Commentary on this
६५. ब्रह्मविद्योपनिषद्व्याख्या Brahmavidyopanishadvyakhyā	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु		A.L.	to Sri Sankaracharya (No. 3373).

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म०	ग्रम०	उपलब्धिस्थानम्	विवरणम्
६६. ब्रह्मोपनिषद्दीपिका Brahmopanisaddipika	श्रीशङ्करानन्दः Sri Shankarananda	दे D	म P		Am., S.M., L.O O.L., G.O., M.I	
६७. ब्रह्मोपनिषद्दीपिका Brahmopanisaddipika	श्रीनारायणः	दे D	म P		Am., S.M., O.	has been printed in Calcutta
६८. ब्रह्मोपनिषद्व्याख्या Brahmopanisad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanisadbhrathma	दे D	म P		A.L.	
६९. ब्रह्मोपनिषद्व्याख्या Brahmopanisad Vyakhya	अज्ञातम् Sri. Karaya	दे D	ग्रम N.P.		P.T.L.	
७०. ब्रह्मोपनिषद्भारमंशद्वयोपिका Brahmopanisad Bhara manashadwiyopika	अज्ञातम्		ग्रम N.P.		A.L.	been printed in Br.
७१. महानारायणोपनिषद्दीपिकाभाष्यम्	श्रीविष्णुः		ग्रम N.P.		A.L.	
७२. महानारायणोपनिषद्दीपिका Mahānārāyaṇopaniṣad	श्रीनारायणः		ग्रम N.P.		O.L., G.L.	
७३. महानारायणोपनिषद्व्याख्या Mahānārāyaṇopaniṣad	श्रीउपनिषद्ब्रह्मेन्द्रः				A.L.	
७४. मत्तोपनिषद्दीपिका Matthopanisaddipika	श्रीशङ्करानन्दः		ग्रम N.P.		L.O., O.L., G.L.	
७५. मत्तोपनिषद्दीपिका Matthopanisaddipika	श्रीनारायणः Sri Narayana	दे D	ग्रम N.P.		L.O., O.L., S.M.	
७६. मत्तोपनिषद्व्याख्या Matthopanisad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanisadbhrathma	दे D	म P		A.L.	

आपानषदग्रन्थाः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
७७. मैत्रायण्युपनिषद्दीपिका Maitrayanyupanishaddipika	श्रीरामतीर्थः Sri Ramatirtha	दे	मु		An., A.L., I.O., Ben. R.A.S.	
७८. मैत्रायण्युपनिषद्ब्याख्या Maitrayanyupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु		A.L.	
७९. योगतत्त्वोपनिषद्दीपिका Yogatatvopanishaddipika	श्रीनारायणः Sri Narayana	दे	मु		An., A.L., Bom. R.A.S., O.I., C.I	This is said to have been printed in Calcutta
८०. योगतत्त्वोपनिषद्ब्याख्या Yogatatvopanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु		A.L.	
८१. रामपूर्वतापिन्युपनिषद्दीपिका Ramapurvatapinyupanishad- dipika	श्रीनारायणः Sri Narayana	दे	मु		An.	
८२. रामोत्तरतापिन्युपनिषद्दीपिका Ramottaratapinyupanishad- dipika	श्रीनारायणः Sri Narayana	दे	मु		Bom. R.A.S.	This is said to have been printed in Calcutta.
८३. रामपूर्वतापिन्युपनिषद्ब्याख्या Ramapurvatapinyupanishad Vyakhya	अज्ञातम् Not Known	दे	अमु		S.M.	
८४. रामोत्तरतापिन्युपनिषद्ब्याख्या Ramottaratapinyupanishad Vyakhya	श्रीसुरेश्वराश्रमी Sri Sureswarasrami		अमु		O.I.	This is also called Ramachandra Jyotsna. The author bows to Sri Vyasa Sri Sankara and Sri Sureswara and says that he follows the Bhashyakara in his Commentary.
८५. रामोत्तरतापिनीव्याख्या Ramottaratapini Vyakhya	श्रीमाधवः Sri Madhava	दे	अमु		Not clear	This is also called Bhaktikalpalatha.
८६. रामतापिनीव्याख्या-पदयोजना Ramatapini Vyakhya -Pada- yojana	श्रीरामानन्दयतिः Sri Ramananda Yati	दे	अमु		O.I., A.L., G.O. M.L.	
८७. रामतापिनीव्याख्या Ramatapini Vyakhya	श्रीविश्वेश्वरः (पूर्व) मुद्गलः (उत्तर) Sri Visveswara (Purva) • Mudgala (Uttara)	दे	अमु		G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८८. रामतापिन्युपनिषद्ब्याख्या Ramatapinyupanishad Vyakhya	श्रीनागेश्वरसूरिः Sri Nageswarasuri	ते	अमु	G.O.M.I.	
८९. रामतापिन्युपनिषद्ब्याख्या Ramatapinyupanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु	A.L.	
९०. रामतापिन्युपनिषद्ब्याख्या Ramatapinyupanishad Vyakhya	श्रीआनन्दवनः Sri Anandavana	दे	मु	A.L., Ben. R. A.S., I.O.	This is also called Anandanidhi
९१. वासुदेवोपनिषद्दीपिका Vasudevopanishad Dipika	श्रीनारायणः Sri Narayana	दे	अमु	I.O., O.I., C.L.	
९२. वासुदेवोपनिषद्ब्याख्या Vasudevopanishad Vyakha	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु	A.L.	
९३. षट्चक्रोपनिषद्दीपिका Shatchakropanishad Dipika	श्रीनारायणः Sri Narayana	दे	अमु	S.M.	
९४. षट्चक्रोपनिषद्ब्याख्या Shatchakropanishad Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	दे	मु	A.L.	
९५. अद्वैतानन्दलहरी Advaitananda Lahari	श्रीअद्वैतानन्दः Sri Advaitananda	ते	मु	V. P.	This is said to contain the essence of five Upanishads. पञ्चोपनिषत्तात्पर्यदीपिका

Sri Upanishad Brahmendra has written commentaries on all the 108 Upanishads and they have been printed at Adyar. Rajachudamani Dikshita is said to have written commentaries on all the Upanishads vide his own words in the begining of his Kavyadarpana. (व्याकृता याजुषी शाखा तथोपनिषदोऽखिलाः) The author of Prakatartha Vivarana is also said to have written commentaries on all the 108 Upanishads. Sri Ramachandrendra in his Mahakavya Pathavali says that Sri Vidyaranya has written commentaries on all the 108 Upanishads-vide. (विद्यारण्याचार्यैरष्टोत्तरशतोपनिषदो व्याख्याताः) He also says that Sri Sadasiva Brahmendra and Sri Swayamprakasananada have written commentaries on 32 Upanishads Vide. (सदाशिवब्रह्मेन्द्रैः स्वयम्प्रकाशानन्दैश्च द्वात्रिंशदुपनिषदो व्याख्याताः)

श्रीभगवद्गीता-भाष्य-तद्व्याख्याश्च

Sri Bhagavadgita Bhashya and Commentaries.

ग्रन्थनामान	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१. श्रीभगवद्गीता Sri Bhagavadgita	श्रीव्यासः Sri Vyasa	दे	मु	P	Available at all Sanskrit Book Shops.	This is one of the 3 Prasthanas of the Vedanta Philosophy, the other two being the Upa- nishads and the Brahmasutras.
२. श्रीभगवद्गीताभाष्यम् Sri Bhagavadgita Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु	P	V.V.P., G.P.etc	Sri Sankara's Bhashya on Bhagavat Gita.
३. श्रीगीताभाष्यटीका Sri Gita Bhashya Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु	P	V.V.P., An., N.S.P., G.P.	Commentary on Do.
४. सुबोधिनी Subodhini	श्रीधराचार्यः Sridharacharya	दे	मु	P	N.S.P	Commentary on Gita. A manuscript of this work dated 1689 is available at the Saras- wati Mahal.
५. गूढार्थदीपिका Gudarth Dipika	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे	मु	P	N.S.P	Do. This is a very good commentary.
६. गीतातात्पर्यबोधिनी Gita Tatparya Bodhini	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु	P	A.C.	Do.
७. श्रीमद्भगवद्गीताशाङ्करभाष्यार्क- प्रकाशः Srimad Bhagavat Gita San- kara Bhashyarka Prakasa	श्रीबेल्लङ्गोण्डरामरायः Sri Bellankonda Ramaraya	दे	मु	P	K.V.S.S.	A very learned commentary on the Bhagavat Gita
८. गीताभावप्रकाशिका Gita Bhava Prakasika	श्रीसदानन्दः Sri Sadananda	दे	मु	P	G.P.P.	Do.
९. पैशाचभाष्यम् Paisacha Bhashya	श्रीहनुमान् Sri Hanuman	दे	मु	P	G.P.P., An.	Do.
१०. परमार्थप्रपा Paramartha Prapa	श्रीदैवज्ञपण्डितः Sri Daivajna Pandita	दे	मु	P	G.P.P., B.U.	Do.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
११. भाष्योत्कर्षदीपिका Bhashyotkarsha Dipika	श्रीधनपतिसूरिः Sri Dhanapati Suri	दे D	मु P		G.P.P., N.S.P.	Do. This is a very good commentary. The author criticises other commentators who thought they follow Advaita, differ in some respects from Sri Sankara's interpretation and establishes that Sri Sankara's is the correct explanation.
१२. ब्रह्मानन्दगिरिः Brahmanandagiri	श्रीवेङ्कटनाथः Sri Venkatanatha	दे D	मु P		V.V.P.	This is a very good commentary on the Gita.
१३. गीताभाष्यसंक्षेपः Gita Bhashya Sankshpepa	श्रीकेशवसाक्षिभगवान् Sri Kesavasakshi Bhagavan	म M	अमु N.P.		M.P.L., C.O.L., G.O.M.L.	An abridgment of Sri Sankara's Gita Bhashya.
१४. तत्त्वार्थचन्द्रिका Tatwartha Chandrika	श्रीराघवानन्दसरस्वती Sri Raghavananda Saraswati	प्र G	अमु N.P.		O.I., C.O.L., G.O.M.L.	A commentary on the Gita.
१५. श्रीभगवद्गीताटीका Sri Bhagavadgita Tika	श्रीरामानन्दः Sri Ramananda	प्र G	अमु N.P.		O.I.	Do.
१६. प्रबोधचन्द्रिका Prabodha Chandrika	श्रीब्रह्मेन्द्रसरस्वती Sri Brahmenendra Saraswati	दे D	अमु N.P.		S.B.L., O.I.	Do. It is not clear if this is the same as probodha Chandrika by Sri Dattareya No. 3102, Central Provinces and Berar Sanskrit Mss. catalogue.
१७. भगवद्गीताव्याख्या-पदयोजना Bhagavadgita Vyakhya Padayojana	श्रीरामचन्द्रसरस्वती Sri Ramachandra Saraswati	प्र G	अमु N.P.		S.M., O.I., C. O.L., M.P.L., G. O.M.L., A.L., P.U.S.M.I.	This is a rare work.
१८. भगवद्गीताव्यासभावप्रकाशिका Bhagavadgita Vyasa Bhava- prakasika	श्रीलिङ्गोजीपण्डितः Sri Lingoji Pandita	ते Te	अमु N.P.		G.O.M.L.	Commentary on the Gita.
१९. भगवद्गीताव्याख्या-भारततत्त्वदीपः Bhagavadgita Vyakhya-Bha- rata Tatwadipa	श्रीनीलकण्ठः Sri Nilakanta	दे D	मु P		N.S.P., B.U.	Do.
२०. भगवद्गीतालघुव्याख्या Bhagavadgita Laghu Vyakhya	श्रीराघवानन्दतीर्थः Sri Raghavananda Tirtha	दे D	अमु N.P.		G.O.M.L.	Do.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	ग्रन्थम्	उपलब्धिस्थानम्	विवरणम्
२१.	भगवद्गीतासङ्गतिमाला Bhagavadgita Sangati Mala	श्रीभारद्वाजः Sri Bharadwaja	प्र G	ग्रन्थम् N.P.	G.O.M.L.		A small treatise giving the main theme in each Adhyaya of the Gita.
२२.	भगवद्गीतासङ्गतिमालाव्याख्या Bhagavadgita Sangatimala Vyakhya	अज्ञातम् Not Known	प्र G	ग्रन्थम् N.P.	G.O.M.L.		Commentary on the above.
२३.	भगवद्गीताव्याख्या Bhagavadgita Vyakhya	श्रीराजाङ्गरमाकान्तः Sri Rajangaramakanta		ग्रन्थम् Sarada N.P.	O.I.		22 seems to be Advaitic and 23 Visishtadvaitic; but since they are shown under the heading "Advaitic" in the Catalogue, they are included here.
२४.	भगवद्गीताव्याख्या-तत्त्वप्रकाशिका Bhagavadgita Vyakhya-Tat- waprakasika	श्रीराजाङ्गलक्ष्मणः Sri Rajanga Lakshmana		ग्रन्थम् Sarada N.P.	O.I.		
२५.	गीताभाष्यटिप्पणी Gita Bhashya Tippani	श्रीअनुभूतिस्वरूपः Sri Anubhuti Swarupa	प्र G	ग्रन्थम् N.P.	O.I., A.L., M. O.L., C.O.L.		
२६.	गीताभाष्यटिप्पणी Gita Bhashya Tippani	अज्ञातम् Not Known	प्र G	ग्रन्थम् P	S.M., C.O.L., A.L., P.U.S.M.L.		It is not clear if this is the same as No. 25.
२७.	भगवद्गीतार्थप्रकाशिका Bhagavadgitartha Prakasika	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	ग्रन्थम् P	A.L.		A good commentary on the Gita.
२८.	भगवद्गीताभाष्यविवेचनम् Bhagavadgita Bhashya Vive- chana	अज्ञातम् Not Known	प्र G	ग्रन्थम् N.P.	O.I., G.O.M.L.		It is not clear if this the same as Sri Ananda- giri's Tika.
२९.	भगवद्गीतार्थप्रकाशिका Bhagavadgitartha Prakasika	अज्ञातम् Not Known	दे D	ग्रन्थम् N.P.	O.I.		It is not clear if this is the same as 27 supra.
३०.	गीतारहस्यार्थदर्पणम् Gita Rahasyartha Darpana	अज्ञातम् Not Known	ते Te	ग्रन्थम् N.P.	G.O.M.L.		An attempt to bring out the inner meaning of the Gita in the light of Advaita.
३१.	भगवद्गीताव्याख्या Bhagavadgita Vyakhya	अज्ञातम् Not Known	दे D	ग्रन्थम् N.P.	Bom. R.A.S.		

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्	
३२. गीतार्थप्रकाशिका Gitartha Prakasika	अज्ञातम् Not Known	दे	मु	D	N.P.	G.O.M.L.	This work treats of the benefits from a study of the 18 Adhyayas of the Gita. This forms chapters 11 to 15 of Vayu Rahasya and is in the form of conversation between Vayu and Garuda.

Besides the works noted above, there are some other works relating to the Gita, but full information about them is not available.

A list of such works are given below :—

1. गीताविचारणप्रकरणम् (Gita Vicharana Prakarana) by Sri Devadatta Sadana; a printed copy of this is said to be available in the I. O. Library.
2. भगवद्गीताटीका Bhagavat Gita Tika by Sri Achutananda (No. 3495 C. B. B. S. M. S.)
3. पादभूषणम् Padabhushanam by Sri Raghunatha Suri referred to in the authors Sankara Padabhushanam.
4. रसिकरञ्जनी Rasikaranjani by Sri Kalyana Bhatta.
5. गीताव्याख्या-अंकुशः Gita Vyakhya Ankusa by Sri Vasudeva Abhyankar.
6. बालबोधिनी Balabodhini by Sri Gayaprasad.
7. सिद्धिदात्री Siddhi Datri. Author's name is not known.

ब्रह्मसूत्रशाङ्करभाष्य-तद्वाक्याश्र

Brahma Sutra Sankara Bhashya and commentaries

१. ब्रह्मसूत्राणि Brahma Sutras	श्रीव्यासः Sri Vyasa	दे	मु	D	P	Generally available at old Sanskrit-book shops	This is one of the 3 Prasthanas of Vedanta Philosophy.
२. ब्रह्मसूत्रभाष्यम् Brahma Sutra Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु	D	P	Do.	Bhashya on Sri Vyasa's Brahma Sutras according to the Advaita School of thought.
३. पञ्चपादिका Panchapadika	श्रीपद्मपादाचार्यः Sri Padmapadacharya	दे	मु	D	P	Chow., M.P.H.	Commentary on the above. This is the earliest commentary on Sri Sankara's Brahma Sutra Bhashya written during his life time itself by his direct disciple.
४. पञ्चपादिकाविवरणम् Panchapadika Vivarana	श्रीप्रकाशात्मयतिः Sri Prakasatmayati	दे	मु	D	P	Chow., M.P.H.	Commentary on the above. This is the basis of the Vivarana School of Advaita Philosophy.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
५. पञ्चपादिकाविवरणव्याख्या-तत्त्व- दीपनम् Panchapadika Vivarana Vyakhya Tatwadipana	श्रीअखण्डानन्दमुनिः Sri Akhandananda Muni	दे	मु	P	Do.	Commentary on the above.
६. विवरणभावप्रकाशिका Vivarana Bhava Prakasika	श्रीनरसिंहाश्रमी Sri Narasimhasrami	दे	मु	P	M.P.H.	Do. Narasimhasrami is also the author of many other advaitic works.
७. पञ्चपादिकाविवरणव्याख्या-भाव- द्योतनिका Panchapadika Vivarana Vya- khya Bhavadyotanika	श्रीचिन्मूलाचार्यः Sri Chitsukhacharya	दे	ग्रमु	N.P.	G.O.M.L.	This is also called Vivarana Tatparya Dipika.
८. पञ्चपादिकाविवरणव्याख्या-टीकारस्तम् Panchapadika Vivarana Vya- khya Tikaratna	श्रीआनन्दपूर्णः (विद्यासागरः) Sri Anandapurna (Vidyasagara)	दे	ग्रमु	N.P.	Do.	Commentary on Panchapadika Vivarana.
९. पञ्चपादिकाविवरणोज्जीविनी Panchapadika Vivaranojjivini	श्रीयज्ञेश्वरदीक्षितः Sri Yajneswara Dikshita	ते	ग्रमु	N.P.	Do.	Do. The author says that he writes this commentary after reading Sri. Narasimhasrami's commentary.
१०. ऋजुविवरणम् Rijuvivarana	श्रीसर्वज्ञविष्णुभट्टः Sri Sarvajna Vishnu Bhatta	दे	मु	P	M.P.H., E.T.L. Co.	Do. Vidyaranya's Guru Vidyatirtha is also called Sarvajna Vishnu. His identity with this author is a point for research. He is praised as a new incarnation (Navavatara) of Kumarila Bhatta.
११. ऋजुविवरणव्याख्या Rijuvivarana Vyakhya	अज्ञातम् Not known	म	ग्रमु	N.P.	C.O.L.	Commentary on Sarvajna Vishnu's Rijuvivarana.
१२. पञ्चपादिकाविवरणवर्णनम् Panchapadika Vivarana Darpana	श्रीरङ्गराजाध्वरी Sri Rangarajadhvari	ना	ग्रमु	N.P.	S.M.	The author is the father of the famous Appayya Dikshita. This is a commentary on Prakashatma's Panchapadika Vivarana.
१३. अद्वैतभूषणम् Advaita Bhushana	श्रीबोधेन्द्रसंयमीन्द्रः Sri Bodhendra Samyamindra	S	मु	P	A.S.	An epitome of Panchapadika Vivarana.
१४. आनन्ददीपिका Ananda Dipika	श्रीवासुदेवेन्द्रसरस्वती Sri Vasudevendra Sarswati	S	ग्रमु	N.P.	M.U.I.	This is a commentary on Sri Bodhendra's Advaita Bhushana.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	ग्रन्थ०	उपलब्धिस्थानम्	विवरणम्
१५. विवरणतत्त्वदीपनसारः Vivarana Tatwadipana Sara	श्रीविनायकः Sri Vinayaka			ग्रम् N.P.	O.I.	A commentary on Akhandananda's Tatwadi- pana.
१६. विवरणप्रमेयसंग्रहः Vivaranaprameya Sangraha	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P		Chow., V.S.S.	This is also called Vivaranopanyasa. This is a treatise of Panchapadika Vivarana.
१७. त्रय्यन्तभावदीपिका Trayyanta Bhavadipika	श्रीरामानन्दतीर्थः Sri Ramananda Tirtha	दे D	ग्रम् N.P.		G.O.L., G.O. M.L.	Do.
१८. पञ्चपादिकाटीका Panchapadika Tika	श्रीआनन्दपूर्णः (विद्यासागरः) Sri Anandapurna (Vidyasa- gara)	बं Be	ग्रम् N.P.		I.O.	A commentary on Panchapadika.
१९. पञ्चपादिकाव्याख्या-कण्ठीरवः Panchapadika Vyakhya Kantirava	श्रीविज्ञानवासयतिः Sri Vijnanavasayati	दे D	ग्रम् N.P.		G.O.M.L.	Do.
२०. पञ्चपादिकाव्याख्या-प्रबोधपरिशोधिनी Panchapadika Vyakhya Prabodhaparisodhini	श्रीआत्मस्वरूपभगवन् Sri Atmaswarupa Bhagavan	दे D	ग्रम् N.P.		G.O.M.L.	Do.
२१. पञ्चपादिकाव्याख्या-तात्पर्यद्योतिनी Panchapadika Vyakhya-Tat- paryadyotini	श्रीविज्ञानात्मा (श्रीविज्ञानाश्रमी) Sri Vijnanatma (Vijnana- srami)	दे D	ग्रम् N.P.		G.O.M.L.	Do.
२२. पञ्चपादिकाव्याख्या-वेदान्तरत्नकोशः Panchapadika Vyakhya Vedantaratna Kosa	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	ना N	ग्रम् N.P.		S.M., G.O.M.L.	Do.
२३. पञ्चपादिकाव्याख्या-पदयोजनिका पददीपिका Panchapadika Vyakhya Pa- dayojanika-Padadipika	श्रीधर्मराजाध्वरी Sri Dharmarajadhwari	घ G	ग्रम् N.P.		T.L.	Do.
२४. पञ्चपादिकाव्याख्या-तत्त्वदीपिका Panchapadika Vyakhya- Tatwadipika	अज्ञातम् Not known	दे D	ग्रम् N.P.		G.O.M.L.	Do. (May be that this is one of the commen- taries already mentioned)

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म०	ग्र०	उपलब्धिस्थानम्	विवरणम्
२५. ब्रह्मसूत्रशाङ्करभाष्यव्याख्या भामती Brahmasutra Sankara Bhashya Vyakhya Bhamati	श्रीवाचस्पतिमिश्रः Sri Vachaspati Misra	दे D	मु P		V.V.P., N.S.I M.P.H.	This is a commentary on Sri Sankara's Brahmasutra Bhashya. This is the basis of the Bhamati school of Advaita Philosophy, the other being the Vivarana school based on the Prakasatma's Panchapadika Vivarana.
२६. भामतीव्याख्या-कल्पतरुः Bhamati Vyakhya-Kalpataru	श्रीआत्मानन्दः (व्यासाश्रमी) Sri Atmananda (Vyasasrami)	दे D	मु P		V.V.P., N.S.P.	Commentary on the above.
२७. परिमलः Parimala	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P		V.V.P., N.S.P.	Commentary on Kalpataru.
२८. आभोगः Abhoga	श्रीलक्ष्मीनृसिंहः Sri Lakshmi Nrisimha	दे D	मु P		V.V.P., G.O. M.L.	Commentary on Kalpataru.
२९. वेदान्तकल्पतरुमञ्जरी Vedanta Kalpataru Munjari	श्रीभट्टवैद्यनाथः Sri Bhatta Vaidyanatha		ग्र० N.P.		I.O.	An abridgment of Kalpataru
३०. परिमलसंग्रहः Parimala Sangraha	श्रीतारकब्रह्माश्रमी Sri Taraka Brahmasrami	ते Te	ग्र० N.P.		G.O.M.L.	An abridgment of Parimala.
३१. कल्पतरुव्याख्या Kalpataru Vyakhya	अज्ञातम् Not known	दे D	ग्र० N.P.			A commentary on Kalpataru. Mentioned in Hara Prasad Sastri's Notice of Sanskrit Manuscripts. It is not clear where this is available.
३२. भामतीतिलकम् Bhamati Tilaka	श्रीअल्लालसूरिः Sri Allalasuri	म M	ग्र० N.P.		G.O.L., G.O. M.L., A.L., O.L.	A Commentary on Bhamati.
३३. ऋजुप्रकाशिका Rijuprakasika	श्रीअखण्डानुभूतियतिः Sri Akhandanubhuti Yati		ग्र० N.P.		A.L.	Do.
३४. भामतीभावदीपिका Bhamati Bhavadipika	श्रीअच्युतकृष्णतीर्थः Sri Achyuta Krishna Tirtha		ग्र० N.P.		A.D.	Commentary on Bhamati.
३५. भामतीयुक्तार्थसंग्रहः Bhamatiyuktārtha Sangraha	अज्ञातम् Not known	ग्र G	ग्र० N.P.			Summary of Bhamati. Mentioned in Hultsch Report of Sanskrit Manuscripts. Said to be in the possession of one Anva Vajapeyay of Tiruvidadamarudur.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
३६. भामतीविवरणम् Bhamati Vivarana	श्रीसुब्रह्मण्यशास्त्री Sri Subrahmanya Sastri	दे	मु	P	V.V.P.	A Vivarana of Bhamati.
३७. शारीरकन्यायनिर्णयः Sariraka Nyayanirnaya	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु	P	N.S.P.	Commentary on Sri Sankara's Brahmasutra Bhasya. Sri Anandagiri has written commentaries on all the Bhashya's of Sri Sankara.
३८. भाष्यरत्नप्रभा Bhashya Ratnaprabha	श्रीगोविन्दानन्दः Sri Govindananda	दे	मु	P	N.S.P., Chow.	Commentary on Sri Sankara's Brahmasutra Bhashya.
३९. पूर्णानन्दीया Purnanandiya	श्रीपूर्णानन्दः Sri Purnananda	दे	मु	P	Chow.	Commentary on the above. This is only upto Chatussutri.
४०. भाष्यरत्नप्रभाभागव्याख्या (दीपिका) Bhashya Ratnaprabhabhaga Vyakhya (Dipika)	श्रीअच्युतकृष्णतीर्थः Sri Achyuta Krishna Tirtha	दे	ग्रमु	N.P.	C.O.L., A.L., G. O.M.L.	Commentary on Govindananda's Ratnaprabha.
४१. भाष्यरत्नप्रभाव्याख्या-अभिव्यक्ता Bhashya Ratnaprabha Vya- khyā Abhivyakta	अज्ञातम् Not known	ते	ग्रमु	N.P.	A.L.	Do.
४२. संक्षेपशारीरकम् Sankshepasariraka	श्रीसर्वज्ञात्ममुनिः Sri Sarvajnatma Muni	दे	मु	P	Chow.	An abridgment in verse of Sri Sankara's Sariraka (Brahma) Sutra Bhashya.
४३. संक्षेपशारीरकव्याख्या-सिद्धान्तदीपः Sankshepasariraka Vyakhya Siddhantadipa	श्रीविश्ववेदः Sri Viswaveda	ग्र	ग्रमु	N.P.	S.M., C.O.L., M.P.L., G.O. M.L., O.I.	Commentary on the above.
४४. संक्षेपशारीरकव्याख्या-तत्त्वबोधिनी Sankshepasariraka Vyakhya Tatvabodhini	श्रीनृसिंहाश्रमी Sri Nrsimhasrami	दे	मु	P	Chow.	Do.
४५. संक्षेपशारीरकव्याख्या-अन्वयार्थ- प्रकाशिका Sankshepasariraka Vyakhya Anvayārtha Prakasika	श्रीरामतीर्थः Sri Rama Tirtha	दे	मु	P	Chow.	Do.
४६. संक्षेपशारीरकव्याख्या Sankshepasariraka Vyakhya	श्रीप्रत्यग्विष्णुः Sri Pratyagvishnu	ग्र	ग्रमु	N.P.	O.I.	Commentary on Sankshepa Sariraka.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मृ० अ.सं०	उपलब्धिस्थानम्	विवरणम्
४७. संक्षेपशारीरकव्याख्या-सारसंग्रहः Sankshepasariraka Vyakhya Sarasangraha	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे D	मु P	Chow.	Commentary on Sankshepa Sariraka.
४८. संक्षेपशारीरकव्याख्या-सुबोधिनी Sankshepasariraka Vyakhya Subodhini	श्रीअग्निजित्पुरुषोत्तमः Sri Agnijiitpurushottama	दे D	मु P	An.	Do.
४९. संक्षेपशारीरकसम्बन्धोक्तिः Sankshepasariraka Samban- dhokti	श्रीवेदानन्दः Sri Vedananda	म M	अमृ. N.P.	G.O.L., G.O M.L.	Do.
५०. संक्षेपशारीरकटीका Sankshepasariraka Tika	अज्ञातम् Not known	दे D	अमृ. N.P.	G.S.C.L.	Do.
५१. भाष्यभावप्रकाशिका Bhashya Bhava Prakashika	श्रीचित्सुखाचार्यः Sri Chitsukhacharya	दे D	मु P	M.P.H.	Commentary on Sri Sankara's Brahmasutra Bhashya.
५२. ब्रह्मविद्याभरणम् Brahma Vidyabharana	श्रीअद्वैतानन्दः Sri Advaitananda	दे D	मु P	S.V.P.	Do.
५३. सुबोधिनी Subodhini	श्रीशिवनारायणतीर्थः Sri Sivanarayana Tirtha	दे D	मु P	A.S.	Do.
५४. प्रकटार्थविवरणम् Prakatartha Vivarana	श्रीअनुभूतिस्वरूपाचार्यः Sri Anubhutiswarupacharya	दे D	मु P	M.U.	Do.
५५. ब्रह्मसूत्रदीपिका Brahmasutra Dipika	श्रीशङ्करानन्दः Sri Sankarananda	दे D	मु P	An., Chow.	Do.
५६. शारीरकन्यायरक्षामणिः Sariraka Nyayarakshamani	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P	S.V.P.	A discussion on Sri Sankara's Brahmasutra Bhashya.
५७. शङ्करपादभूषणम् Sankarapada Bhushanam	श्रीरघुनाथसूरिः Sri Raghunatha Suri	दे D	मु P	An.	Reputation of Vyasa Tirtha's Tatparyachan- drika and Javatirtha's Tatwa Prakashika.
५८. शारीरकमीमांसाभाष्यवार्तिकम् Sariraka Mimamsa Bhashya Vartika	श्रीनारायणानन्दसरस्वती Sri Narayananda Saraswati	दे D	मु P	M.P.H.	Vartika on Sri Sankara's Brahmasutra Bhashya in Prose.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
५६. शारीरकमीमांसाभाष्यवार्तिकटीका Sariraka Mimamsa Bhashya Vartika Tika	श्रीबालकृष्णानन्दसरस्वती Sri Balakrishnananda Sara- swati	दे D	मु P		C.U., Ben. R.A.S.	A Varthika on Sri Sankara's Brahmasutra Bhashya in verse with commentary. This is not available in full.
६०. ब्रह्मसूत्रभाष्यार्थसंग्रहः Brahmasutra Bhashyarthas- Sangraha	श्रीब्रह्मानन्दयतिः Sri Brahmananda Yati	दे D	मु P		C.O.P.	This has been printed by the Oriental Press, 9 Panchanan Ghosh Street, Calcutta from Indian Historical Quarterly Vol. XIII (1937).
६१. ब्रह्मसूत्रभाष्यव्याख्या-विद्याश्रीः Brahmasutra Bhashya Vyakhi- va Vidyasri	श्रीज्ञानोत्तमभट्टारकः Sri Jnanottama Bhattaraka	दे D	ग्रमु N.P.		G.O.M.L.	A short prose commentary on Sri Sankara's Sutra Bhashya.
६२. विवरणोपन्यासः Vivaranopanyasa	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati	दे D	मु P		Chow.	Do.
६३. शारीरकमीमांसाभाष्यटिप्पणी-प्रदीपः Sariraka Mimamsa Bhashya Tippani-Pradipa	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे D	मु P		M.P.H.	An exposition of Sri Sankara's Brahma Sutra Bhashya.
६४. वेदान्तदीपिका-विषयविदग्धा Vedanta Dipika Vishaya Vidagdha	श्रीसभानाथशतक्रतुः Sri Sabhanatha Satakratu	दे D	ग्रमु N.P.		C.O.L.	A metrical elucidation of Sri Sankara's Brahma Sutra Bhashya.
६५. वेदान्तनयभूषणम् Vedanta Nayabhushana	श्रीस्वयंप्रकाशानन्दः Sri Swayamprakasananda	दे D	ग्रमु N.P.		Ben. R.A.S., S.S. M.	A summary of Brahma Vidyabharana.
६६. शास्त्रवर्णनः Sastradarpana	श्रीअमलानन्दः Sri Amalananda	दे D	मु P		V.V.P.	A masterly treatise of each Adhikarana of the Brahmasutras according to Sri Sankara Bhashya.
६७. सूत्रार्थचिन्तामणिः Sutrartha Chintamani	श्रीवाङ्मोक्षरयज्वा Sri Vancheswara Yajwa	दे D	ग्रमु N.P.		G.O.M.L., S.S. M.	A metrical treatise on Sri Sankara's Brahma Sutra Bhashya with commentary by the author himself. Each verse is in praise of Sri Siva.
६८. अद्वैतकामधेनुः Advaita Kamadhenu	श्रीउमामहेश्वरः Sri Umamaheswara	ते Te	ग्रमु N.P.		S.M.	A prakarana in two parichhedas explaining Brahmasutras.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० प्रमु०	उपलब्धिस्थानम्	विवरणम्
६६. अद्वैतप्रकाशः Advaita Prakasa	श्रीदुर्गाप्रकाशयतिः Sri Durgaprakasa Yati	दे, प्र D.G.	प्रमु N.P.	G.O.M.L.	A short treatise in 9 parts in the form of a conversation between a teacher and a pupil on Brahmasutras.
७०. अद्वैतविद्यातिलकम् Advaita Vidya Tilaka	श्रीसमरपुङ्गवदीक्षितः Sri Samarapungava Dikshit.	दे D	मु P	Chow.	A short treatise on Brahmasutras.
७१. अद्वैतविद्यातिलकवर्णनः Advaitavidya Tilaka Darpana	श्रीधर्मय्यदीक्षितः Sri Dharmayya Dikshita	दे D	मु P	Chow.	Commentary on Advaita Vidya Tilaka.
७२. अद्वैतसुत्रार्थपद्धतिः Advaita Sutrārtha Paddhati	श्रीकृष्णावधूतपण्डितः Sri Krishnavadhuta Pandita	दे D	प्रमु N.P.	G.O.M.L.	Prose explanation of the Brahmasutras according to Advaitic School by a Madhya.
७३. अद्वैतामृतम् Advaitamrita	श्रीब्रह्मेन्द्रसरस्वती Sri Braharendra Saraswati		प्रमु N.P.	I.O., Ben.R.A.S.	A treatise on Brahmasutras.
७४. अधिकरणचतुष्टयी Adhikarana Chatushtayi	श्रीकृष्णशास्त्री (करङ्गुलम्) Sri Krishna Sastri (Karungulam)	दे D		B.P.	A discussion of Anandanayadhikarana and 3 other adhikaranas.
७५. अधिकरणरत्नमाला Adhikaranaratnamala	श्रीभारतीकृष्णतीर्थः Sri Bharatikrishna Tirtha	दे D	मु P	An.	A metrical summary of the Adhikaranas of the Brahmasutras giving the Purvapaksha and Siddhanta. This is attributed to Sri Vidya-ranya also. This is also called Vaiyasika Nyayamala. The author himself has written a commentary on this.
७६. अधिकरणरत्नमाला Adhikaranaratnamala	श्रीशुकप्रकाशः Sri Sukaprasada	दे D	प्रमु N.P.	G.O.M.L.	This is also a metrical summary of the Adhikaranas of the Brahmasutras.
७७. अधिकरणार्थसंग्रहः Adhikaranārtha Sangraha	श्रीसाधनायोगी (?) Sri Sadhanayogi (?)	दे D	मु P	K.K.	This is included in the printed edition of the Sutra Bhashya published by the Kamakoti Kosasthanam. 4, Francis Joseph Street, Madras. 1.
७८. आदित्यभाष्यवार्तिकवृत्तिः Aditya Bhashya Vartika Vritti	श्रीबालकृष्णानन्दः (?) Sri Balakrishnananda (?)	दे D	प्रमु N.P.	I.O.	Seems to be an extract from original work probably Balakrishnananda's Sariraka Mimamsa Bhashya Vartika.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
७६.	चतुस्सूत्रीव्याख्या Chatussutri Vyakhya	अज्ञानम् Not known	बं Be			C.S.C.L.	A short commentary of the first four sutras of the Brahmasutras.
८०.	तत्त्वकोस्तुभः Tatwa Kaustubha	श्रीभट्टोजीदीक्षितः Sri Bhattoji Dikshita	दे D	मु P		G.O.M.L., I.O. A.L., O.I., M. P.L.	Epitome of the Brahmasutras criticising the Advaita view. This is being printed by V.V.P.
८१.	तत्त्वचन्द्रिका Tatwa Chandrika	श्रीउमामहेश्वरः Sri Umamaheswara	दे De	मु P		MSS. available at :—S.M., G. O.M.L., A.L.	A prose work in 18 Ullasas criticising Ramanuja's, Srikanta's and Madhava's interpretation of Brahmasutras and establishing Sri Sankara's view. He says that there were 99 commentators before Sri Sankara.
८२.	तत्त्वसारायणब्रह्ममीमांसा Tatwasarayana Brahma Mimamsa	श्रीदक्षिणामूर्तिः Sri Dakshinamurthi		मु P		B.L.S.P.	Seems to be a Vrithi on Brahmasutras. Seems to be part of Guru Jnana Vasishta taught by Sri Vasishta to Sri Rama. Sri Dakshinamurti explains the Brahmasutras to Sri Brahma.
८३.	अधिकरणकञ्चुकम् Adhikarana Kanchuka	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	त Te	मु P		B.L.S.]	Commentary on the above.
८४.	नयमञ्जरी Nayamunjari	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P		V.V.P.	Metrical summary of the Brahmasutras; forms part of Chaturmatasara where Dwaita, Ramanuja and Srikanta's systems of Philosophy are explained.
८५.	निर्मलकृष्णभाष्यम् Nirmala Krishna Bhashya	श्रीनिर्मलकृष्णः Sri Nirmala Krishna		अमु N.P.		I.O.	A metrical commentary on Brahmasutras.
८६.	ब्रह्मसूत्राधिकरणसंगतिः Brahmasutradhikarana San- gati	श्रीचित्सुखमुनिः Sri Chitsukha Muni	दे D			J.O.R.	Explanation of the inter-relation between the various Adhikaranas of the Brahmasutras.
८७.	ब्रह्मसूत्राधिकरणमञ्जरी Brahmasutradhikarana Munjari	श्रीचित्सुखमुनिः Sri Chitsukha Muni	दे D	मु P		J.O.R.	Index of the Adhikaranas of the Brahmasutras.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
८८.	ब्रह्मसूत्राधिकरणन्यायानुक्रमणिका Brahmasutradhikarana Nyayanukramanika	श्रीकृष्णानुभूतियतिः Sri Krishnanubhuti Yati	दे	मु	P		Index to the recognised nyayas in the commentary on the Adhikaranas of the Brahmasutras. Only part printed in the Brahmasutra Edit in M.P.H. MSS. available in G.O.M.L.
८९.	ब्रह्मसूत्राधिकरणसंख्याश्लोकाः Brahma Sutradhikarana Sankya Slokas	अज्ञातम् Not Known	प्र	ग्रमु	N.P.	A.L.	A short metrical work enumerating the number of Sutras (sloka) in each Adhikarana of the Brahmasutras.
९०.	ब्रह्ममीमांसासूत्रव्याख्या Brahmamimamsa Sutra Vyakhya	अज्ञातम् Not Known	दे	ग्रमु	N.P.	G.O.M.L.	A short commentary on Brahmasutras.
९१.	ब्रह्मसूत्राधिकरणसूत्रानुक्रमणिका Brahmasutradhikarana Sutranukramanika	अज्ञातम् Not known	दे	ग्रमु	N.P.	G.O.M.L.	Index to the Adhikaranasutra's in each Adhikarana.
९२.	ब्रह्ममीमांसासूत्रसारसंग्रहः Brahmamimamsa Sutra Sarasangraha	श्रीप्रज्ञानन्दमुनिः Sri Prajnananda Muni	ते	ग्रमु	N.P.	G.O.M.L.	A summary of the Brahmasutra.
९३.	ब्रह्ममीमांसाधिकरणार्थसंग्रहः Brahmamimamsadhikaranartha Sangraha	श्रीगोपालकृष्णाचार्यः Sri Gopalakrishnacharya	दे	ग्रमु	N.P.	G.O.M.L.	Do.
९४.	ब्रह्मसूत्रानुगुण्यसिद्धिः Brahmasutranugunyasiddhi	श्रीकृष्णशास्त्री (करुंगुलम्) Sri Krishna Sastri (Karungulam)	दे	मु	P	G.V.P.	This treats about the connection between the various Sutras of the Brahmasutras.
९५.	ब्रह्मसूत्रक्रमः Brahmasutra Krama	अज्ञातम् Not known		ग्रमु	N.P.	C.M.L.	Do.
९६.	ब्रह्मसूत्रकुतूहलम् Brahmasutra Kutuhala	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	दे	मु	P	R.P.	A small work discussing the first 24 sutras of the Brahmasutras.
९७.	ब्रह्मसूत्रचन्द्रिका Brahmasutra Chandrika	अज्ञातम् Not known	प्र	ग्रमु	N.P.	G.O.M.L., A.L.	A brief summary of the Brahmasutras.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मृ०	ग्राम०	उपलब्धिस्थानम्	विवरणम्
६८. ब्रह्मसूत्रतात्पर्यप्रकाशिका Brahmasutra Tatparyaprakasika	श्रीसुब्रह्मण्याग्निचिन्मखीन्द्रः Sri Subrahmanyagnichit Makhindra	दे	मृ	ग्राम	G.O.M.L.	A short commentary on the Brahmasutras ; also called Sariraka Mimamsa Siddhanta Kawnudi.
६९. ब्रह्मसूत्रतात्पर्यविवरणम् Brahmasutra Tatparva Vivarana	श्रीभरवशर्मा Sri Bhairava Sarma	दे	मृ	ग्राम	Chow.	A short treatise on the Brahmasutras.
१००. ब्रह्मसूत्रपदयोजनी-ब्रह्मामृतवर्षिणी Brahmasutra Padayojni Brahmanritavarshini	श्रीसदाशिवसरस्वती Sri Sadasiva Saraswati	दे	मृ	ग्राम	I.O.	Do.
१०१. ब्रह्मसूत्रापरपर्यायशारीरकसूत्रार्था द्विशतिका Brahmasutraparaparyaya Sariraka Sutraryadvisatika	श्रीआत्मारामशर्मा Sri Atmarama Sarma	दे	मृ	ग्राम	N.S.P.	A short work in 200 verses treating Brahmasutras.
१०२. ब्रह्मसूत्रब्रह्मत्वसिद्धान्तविवृतिः Brahmasutra Brahmatatwa Siddhanta Vivriti	श्रीउपनिषद्ब्रह्मेन्द्रयोगी Sri Upanishad Brahmendra Yogi	दे	मृ	ग्राम	A. L.	A short metrical treatise on Brahma.sutras.
१०३. ब्रह्मसूत्रमाहात्म्यम् Brahmasutra Mahatmya	श्रीव्यासः Sri Vyasa	ते	मृ	ग्राम	G.O.M.L.	Describes the greatness of the Brahmasutras and the effect of its Parayanam.
१०४. ब्रह्मसूत्ररत्नावली Brahmasutra Ratnavali	श्रीसुब्रह्मण्यशास्त्री Sri Subrahmanya Sastri	दे	मृ	ग्राम	An.	A simple and easy commentary in Anushtup verse on Brahmasutra Sankara Bhashya.
१०५. ब्रह्मसूत्ररहस्यसंग्रहः Brahmasutra Rahasya Sangraha	श्रीभास्करबाहुशर्मा Sri Bhaskarabahu Sarma	दे	मृ	ग्राम	G.O.M.L.	
१०६. ब्रह्मसूत्रविवरणम् Brahmasutra Vivarana	श्रीपरमानन्दघनः Sri Paramananda Ghana	ते	मृ	ग्राम	N.P.	Said to have been in the possession of one Chirikula Subrahmanya Sastri of Ongole. A commentary on the Brahmasutras also called Chidananda Brahma Vilasam. The author is also known as Brahmananda Saraswati.
१०७. ब्रह्मसूत्रविषयवाक्यविवृतिः Brahmasutra Vishayavakya Vivriti	श्रीरामानन्दः Sri Ramananda	ग्र	मृ	ग्राम	G.O.M.L.	A commentary on the Vishaya Vakyas in the Brahmasutra (Bhashya).

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१०८. ब्रह्मसूत्रसंक्षेपव्याख्या Brahmasutra Sankshepa Vyakhya	श्रीरामघनः Sri Ramaghana	दे	अमु	मु०	अमु	P.U.S.M.L. A short commentary on the Brahmasutras.
१०९. ब्रह्मसूत्रसंग्रहतात्पर्यनिरूपणम् Brahmasutrasangraha Tatparya Nirupana	अज्ञातम् Not known	ग्र	अमु	मु०	अमु	G.O.M.L.
११०. ब्रह्मसूत्रार्थदीपिका Brahmasutrartha Dipika	श्रीवेङ्कटः Sri Venkata	ते	अमु	मु०	अमु	G.O.M.L. Do.
१११. ब्रह्मसूत्रार्थप्रकाशिका Brahmasutrartha Prakasika	श्रीजयरामः Sri Jayarama		अमु	मु०	अमु	P.U.S.M.L. Do.
११२. ब्रह्मसूत्रभाष्यव्याख्या Brahmasutra Bhasya Vyakhya	अज्ञातम् Not known	ते	अमु	मु०	अमु	G.O.M.L.
११३. ब्रह्मसूत्रव्याख्या Brahmasutra Vyakhya	अज्ञातम् Not known	ते	अमु	मु०	अमु	I.O.L. Contains commentary on Sutras 24 to 27 of the 3rd pada of the 1st Adhyaya.
११४. ब्रह्मसूत्रव्याख्या Brahmasutra Vyakhya	अज्ञातम् Not known	ग्र	अमु	मु०	अमु	S.M., G.O.M.L. Seems to be fragment of some commentary.
११५. ब्रह्मसूत्रव्याख्या Brahmasutra Vyakhya	श्रीजयसिंहः Sri Jayasinha	दे	अमु	मु०	अमु	J.M.P.L. It is not clear if this is Advaitic.
११६. वेदान्तव्यासोक्तसूत्रवृत्तिः Vedanta Vyasokta Sutra Vritti	अज्ञातम् Not known	बं	अमु	मु०	अमु	I.O.L. A short commentary on the Brahmasutras.
११७. वेदान्तशाधना Vedanta Sodhana	श्रीवित्ठलबुधाकरः Sri Vittala Budhakara		अमु	मु०	अमु	O.M.L. Do.
११८. वेदान्तसूत्रव्याख्या-चन्द्रिका Vedanta Sutra Vyakhya Chandrika	श्रीसन्मित्रश्रीभावदेवः Sri Sanmitra Sri Bhavadeva		अमु	मु०	अमु	I.O.L. Do. Written during Shahjahan's time.
११९. वेदान्तसूत्रार्थचन्द्रिका Vedanta Sutrartha Chandrika	श्रीकेशवदेवः Sri Kesavadeva		अमु	मु०	अमु	A. L. A short commentary on the Brahmasutras.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१२०. वेदान्तोपन्यासः Vedantopanyasa	अज्ञातम् Not known	दे	अमु D N.P.	A. L.	A commentary on Brahma Sutras.
१२१. वैय्यासिकब्रह्ममीमांसासूत्रसारसंग्रहः पुरुषार्थसुबोधिनी Vaiyasika Brahmanimamsa Sutra Sarasangraha Purushar- thasubodhini	श्रीज्ञानेन्द्रमुनिः Sri Jnanendra Muni	ग्र	अमु G N.P.	S.M., C.O.L., I.O., A.L., O.L., S.S.M.	Do. It is not clear if this is the same as Purushartha Sudhanidhi (Adyar Library).
१२२. ब्रह्मसूत्रभाष्यान्वयार्थसूत्रवृत्तिः Brahmasutra Bhashyanya- yārtha Sutravṛthi	श्रीरामभद्रः Sri Ramabhadra	ग्र	अमु G N.P.	P.U.S.M.L.	
१२३. ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीआदिशङ्करशिष्यः (श्रीसुरेश्वर- चार्यः) Sri Adi Sankarasishya (Sri Sureswaracharya)	दे	मु D P	S. V. P.	A Vrithi on Sri Sankara's Brahmasutra Bhashya. (This is reputed to be by Sureswaracharya).
१२४. ब्रह्मसूत्रवृत्तिः (मिताक्षरी) Brahmasutra Vrithi (Mitakshari)	श्रीअन्नम्भट्टः Sri Annambhatta	दे	अमु D N.P.	G.O.M.L.	This is a Vrithi on Sri Sankara's Brahmasutra Bhashya according to Bhamati School.
१२५. ब्रह्मसूत्रविवृतिः Brahmasutra Vivṛiti	अज्ञातम् Not known	म	अमु M N.P.	M.P.L.	This contains Vrithi on 23 Sutras of the 3rd pada of the 1st chapter. This is also called Vaiyasika Nyaya Sutra Tatparya Chintana.
१२६. ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known	दे	अमु D N.P.	A.L.	This is a Vrithi attributed to Sri Sankara himself according to the Colophon.
१२७. ब्रह्मसूत्रवृत्तिः-ब्रह्मामृतवर्षिणी Brahmasutra Vrithi Brahmamrita Varshini	श्रीधर्मभट्टः (रामकिङ्करधर्मः) Sri Dharmabhatta	दे	मु D P	V.V.P. (MSS. available at C. O.L., S.S.J.L.)	This is also attributed to Sri Ramananda Saraswati.
१२८. ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीनारायणतीर्थः Sri Narayana Tirtha	दे	अमु D N.P.	O. I.	A vrithi on Brahma Sutras.
१२९. ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीप्रकाशराम Sri Prakasatma	दे	अमु D N.P.	O. I.	Do.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	अम०	उपलब्धिस्थानम्	विवरणम्
१३०. ब्रह्मसूत्रवृत्तिः-मुक्तावली Brahmasutra Vrithi Muktavali	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	दे	मु	मू	अम०	A running commentary on the Brahmasutras ; also called Vedanta Muktavali.
१३१. ब्रह्मसूत्रवृत्तिः-भाष्यसारसंग्रहः Brahmasutra Vrithi Bhashyasara Sangraha	श्रीरामब्रह्मेन्द्रसरस्वती Sri Rama Brahendra Saraswati			अमू	N.P.	A.L. A vrithi on Brahma Sutras.
१३२. ब्रह्मसूत्रवृत्तिः-विद्वज्जनमनोहरी Brahmasutra Vrithi Vidwajjana-Manohari	श्रीरङ्गनाथः Sri Ranganatha			अमू	N.P.	I.O., B.O.R. G., C.S.C.L. Also called Vyasasutra Vrithi.
१३३. ब्रह्मसूत्रवृत्तिः-ब्रह्मतत्त्वप्रकाशिका Brahmasutra Vrithi Brahmatatva Prakasika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahendra	दे	मु	मू	P	V.V.P. An excellent Vrithi on the Brahmasutras closely following Sri Sankara Bhashya.
१३४. ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	श्रीशङ्करानन्दः Sri Sankarananda	दे	मु	मू	P	Chow.
१३५. ब्रह्मसूत्रवृत्तिः-ब्रह्मसूत्रभाष्यव्याख्या Brahmasutra Vrithi Brahmasutra Bhashya Vyakhya	अज्ञातम् Not known	ते	अमू	मू	N.P.	S. M.
१३६. ब्रह्मसूत्रवृत्तिः-वेदान्तसूत्रसिद्धान्त- सारसंग्रहः Brahmasutra Vrithi-Vedanta- sutra Siddhanta Sarasangraha	अज्ञातम् Not known			अमू	N.P.	O. I.
१३७. ब्रह्मसूत्रवृत्तिः-वेदान्तसिद्धान्तसंग्रहः Brahmasutra Vrithi Vedanta Siddhanta Sangraha	अज्ञातम् Not known			अमू	N.P.	O. I. It is not clear if this is the same as the previous one. Vedantasutra Siddhanta Sarasangraha.
१३८. ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known	दे	अमू	मू	N.P.	G.O.M.I
१३९. ब्रह्मसूत्रवृत्तिः Brahmasutra Vrithi	अज्ञातम् Not known	दे	अमू	मू	N.P.	O. I.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१४०. ब्रह्मसूत्रवृत्तिः Brahmasutra Vriithi	अज्ञातम् Not known	म M	अमु N.P.	M.P.L.	
१४१. ब्रह्मसूत्रवृत्तिः-(वेदान्तसूत्रवृत्तिः) Brahmasutra Vriithi (Vedantasutra Vriithi)	अज्ञातम् Not known	ते Te	अमु N.P.	G. O. M. L.	
१४२. ब्रह्मसूत्रवृत्तिः Brahmasutra Vriithi	अज्ञातम् Not known		अमु N.P.	P.U.S.M.L.	
१४३. ब्रह्मसूत्रवृत्तिः-ब्रह्मसूत्रटिप्पणी Brahmasutra Vriithi Brahmasutra Tippiṇi	अज्ञातम् Not known		अमु N.P.	P.U.S.M.L.	
१४४. ब्रह्मसूत्रवृत्तिः Brahmasutra Vriithi	श्रीरामकिङ्कुरः Sri Ramakinkara		अमु N.P.	O. L.	
१४५. ब्रह्मसूत्रवृत्तिः-लघुवृत्तिः Brahmasutra Vriithi Laghuvriithi	अज्ञातम् Not known	ते Te	अमु N.P.	G.O.M.L.	The difference between Vachaspati and others are noted.
१४६. ब्रह्मविचाराधिकरणप्रकरणम् Brahmavicharadhikarana Prakarana	अज्ञातम् Not known		अमु N.P.	A. L.	
१४७. ब्रह्मसूत्रवृत्तिः-अद्वैतसुधा Brahmasutra Vriithi Advaitasudha	श्रीरामकिङ्कुरधर्मः Sri Ramakinkara Dharma		अमु N.P.	A. L.	It is not clear if this is the same as Brahmasutra Vriithi by Ramakinkara.
१४८. भाष्यगाम्भीर्यार्थनिर्णयमण्डनः Bhashyagamibhairyartha Nirnayamandana	श्रीवेङ्कटराघवशास्त्री Sri Venkata Raghava Sastri	वे D	अमु N.P.	S. M.	A short work dealing with Sri Sankara's Sutra Bhashya.
१४९. लघुवार्तिकशतश्लोकी Laghuvartika Satashloki	श्रीउत्तमश्लोकः Sri Uttamasloka	वे D	मु P	Chow.	An epitome of the Brahmasutras treating separately with each Adhikarana.
१५०. लघुन्यायसुधा Laghuṇyayasudha	श्रीउत्तमश्लोकः Sri Uttamasloka	वे D	अमु N.P.	G.O.M.L., P U.S.M.L.	Commentary on the above.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मं०	ग्रन्थं०	उपलब्धिस्थानम्	विवरणम्
१५१. विद्वन्मुखभूषणम् सव्याख्यम् Vidvannukha Bhushana Savyakhya	श्रीवेङ्कटाद्रीः Sri Venkatadri	दे	मं	ग्रन्थं	G.O.M.L.	A small treatise on Brahmasutras.
१५२. वेदान्तकौमुदी Vedanta Kaumudi	श्रीरामाद्वयः Sri Ramadvaya	दे	मं	ग्रन्थं	M.C.	A discussion of the first four Adhikaranas of the Brahmasutras according to Advaita.
१५३. ब्रह्मसूत्रवृत्तिः-उत्तरमीमांसासाराथसुधा Brahmasutravritti -Uttara Mimamsa-Sarathasudha	श्रीसीतारामशास्त्री Sri Sitarama Sastri	प्र	ग्रन्थं	ग्रन्थं	A.L.	This is also called Advaita Sudha.
१५४. वेदान्तकौस्तुभः Vedanta Kaustubha	श्रीसीतारामः Sri Sitarama	प्र	ग्रन्थं	ग्रन्थं	G.O.M.L.	It is not clear if this is the same as the previous one.
१५५. वेदान्तदर्शनम्-ब्रह्मामृतवर्षिणी Vedantadarshana-Brahma- mrutavarshini	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati	दे	मं	ग्रन्थं	Chow. An.	An exhaustive exposition of the Brahmasutras.
१५६. वेदान्तनवमालिका Vedantanavamalika	श्रीनीलमेघशास्त्री Sri Nilamegha Sastri	दे	मं	ग्रन्थं	S.B.D.	A very short summary of the Brahmasutras.
१५७. वेदान्तभाष्यप्रदीपोद्योतः Vedanta Bhashyapradipodyota	श्रीनागेशभट्टः Sri Nagesabhatta		ग्रन्थं	ग्रन्थं	O.M.L.	
१५८. वेदान्तरक्षामणिः Vedanta Rakshamani	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे	मं	ग्रन्थं	Author, Nuran. Palghat, Madras.	An answer to the objections in Parapaksha Nirakrithi by Tirupati Swami (?)
१५९. वेदान्तसिद्धान्तमुष्टिः Vedantasiddhanta Mushiti	अज्ञातम् Not known	दे	ग्रन्थं	ग्रन्थं	G.O.M.L., M.P.L.	A brief statement in Anushtup metre of the principles of the Brahma Sutra.
१६०. वेदान्तसूत्रोपन्यासः Vedanta Sutropanyasa	श्रीरामेशभारती Sri Ramesa Bharathi	दे	ग्रन्थं	ग्रन्थं	S.M., C.O.L., G.O.M.L., A.L.	An important dissertation on Brahma Sutras.
१६१. व्यासतात्पर्यनिर्णयः Vyasa Tatparya Niraya	श्रीअय्यणदीक्षितः Sri Ayyanna Dikshita	दे	मं	ग्रन्थं	V.V.P.	Discusses the various interpretation of the Brahmasutras and establishes that Sri Sankara's is the one that expresses Sri Vyasa's view.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्	
१६२. व्याससूत्रसङ्गतिः Vyasasutra Sangati	अज्ञातम् Not known	घ	अमु	G	N.P.	S.M.	A small work showing the sangatis between the various Sutras in the Brahmasutras.
१६३. शारीरकदर्पणम् Sariraka Darpana	अज्ञातम् Not known	बं	अमु	Be	N.P.	C.S.C.L.	
१६४. शारीरकमीमांसान्यायनिर्णयः (भाष्यन्यायसंग्रहः) Sarirakamimamsanyayanirnaya (Bhashyanyayasangraha)	श्रीप्रकाशात्मयतिः Sri Prakasatma Yati	दे	मु	D	P	M.U.	Gives the explanation of the various Nyayas discussed in the interpretation of the Brahmasutras.
१६५. शारीरकन्यायमणिमाला Sarirakanvayamanimala	अज्ञातम् Not known	दे	अमु	D	N.P.	G.O.M.L.	A short exposition of Sri Sankara's Brahmasutra Bhashya giving the number of Nyayas contained in them according to each pada.
१६६. शारीरकमीमांसा (ब्रह्मसूत्र) विवृतिः Sarirakamimamsa (Brahma-sutra) Vivriti	अज्ञातम् Not known	दे	अमु	D	N.P.	C.O.L., A.I O. I.	
१६७. शारीरकमीमांसासारायः Sariraka Mimamsa Sarartha	अज्ञातम् Not known	दे	अमु	D	N.P.	S.M.	Metrical recapitulation of the Brahmasutras in the form of slokas in praise of Sri Sundaresvara.
१६८. शारीरकरहस्यार्थवस्तुतत्त्वप्रकाशिका Sariraka Rahasyartha Vastutatwa Prakasika	श्रीरामतीर्थः Sri Rama Tirtha	दे	अमु	D	N.P.	Bom. R.A.S	A brief metrical recapitulation of the Brahmasutras.
१६९. शास्त्रसंग्रहः (शारीरकमीमांसा- शास्त्रसंग्रहः) Sastrasangraha (Sariraka Mimamsa Sastra Sangraha)	श्रीकृष्णानुभूतियतिः Sri Krishnanubhuti Yati		अमु	N.P.	C.O.L., A.L., G.O.M.L.		A discussion on the union of Jiva and Brahma expounding the meaning of the Brahmasutras.
१७०. शारीरकशास्त्रसंग्रहः Sariraka Sastrasangraha	श्रीरामतीर्थः Sri Rama Tirtha	दे	अमु	D	N.P.	C.S.C.L., B.O.R.I.	A brief note on the Brahmasutra Bhashya.
१७१. शारीरकसूत्रदीपिका Sariraka Sutra Dipika	श्रीवित्ठलसुधाकरः Sri Vittalasudhakara		अमु	N.P.	O.M.L.		

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० ग्रन्थः	उपलब्धिस्थानम्	विवरणम्
१७२. शरीरकसूत्रसारार्थचन्द्रिका-सुबोधिनी Sarirakasutrasarartha Chandrika-Subodhini	श्रीगङ्गाधरभगवत्पादकिङ्करः Sri Gangadhara Bhagavatpada Kinkara		ग्रम् N.P.	I.O.L.	
१७३. शरीरकार्थसंक्षेपः Sarirakartha Sankshepa	श्रीराघवाचार्यः Sri Raghavarya		ग्रम् N.P.	A.L.	Gives in a nutshell the essence of the Brahma- sutras.
१७४. सूत्रभाष्यसारसंग्रहः Sutra Bhashya Sarasangraha	अज्ञातम् Not known	प्र G	ग्रम् N.P.	Mentioned in Hultzsch report of Sanskrit Mss.	This is said to be part of a bigger work called Kaivalya Sudha Nissarani.
१७५. सूत्रार्थामृतलहरी Sutrarthamrita Lahari	श्रीकृष्णावधूतः Sri Krishnavadhuta	दे D	ग्रम् N.P.	G.O.M.L.	Gives a brief statement of the Brahmasutras according to Advaita, Visishtadvaita and Dvaita. The author is a Madhva.
१७६. सूत्रार्थामृतलहरीव्याख्या Sutrarthamrita Lahari Vvakhya	श्रीकृष्णावधूतः Sri Krishnavadhuta	दे D	ग्रम् N.P.	G.O.M.L.	Commentary on the above.
१७७. सूत्रारम्भसमर्थनम् Sutrarambha Samarthana	श्रीत्र्यम्बकमखी Sri Tryambaka Makhi		ग्रम् N.P.	A.L., O.I.	Established the necessity for studying the Vedanta Sutras.
१७८. श्रीभाष्यदूषणम् Sri Bhashyadushana	श्रीस्वामिशस्त्री Sri Swami Sastri	दे D	ग्रम् N.P.	A.L., S.M.	A criticism of the conclusion in the Sri Bhashya of Ramanuja.
१७९. समन्वयवृत्तिः Samanvaya Vrithi	श्रीअनूपनारायणतर्कशिरोमणिः Sri Anupamarayana Tarkasiromani		ग्रम् N.P.	P.U.S.M.L.	Also called Brahmasutra Samanvaya vide No. 855 in Hultzsch Report.
१८०. शङ्कराशङ्करभाष्यविमर्शः Sankarasankara Bhashya Vimarsa	श्रीबेल्लंकोण्डरामरायः Sri Bellankonda Rama Raya	दे D	मु. P	Kavita Venkata- Subrahmanya Sastri, Narasa- raopet, Guntur.	A very good work discussing the various inter- pretations of the Brahmasutras according to the Ramanuja and Madhva school and establishing the correctness of the inter- pretation by Sri Sankara.
१८१. शरीरकचतुस्सूत्रीविचारः Sariraka Chatussutri Vichara	श्रीबेल्लंकोण्डरामरायः Sri Bellankonda Rama Raya	दे D	मु. P	Do.	A short treatise discussing the meaning of the 1st four Sutras of the Brahmasutras.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१८२. मध्वध्वान्तदिवाकरः Madhva Dhwanita Divakara	अज्ञातम् Not known	ग्र	अमु			A criticism of the interpretation by Ananda Tirtha of the Brahmasutras.
१८३. चतुस्सूत्रीभामतीटीका-प्रकाशः Chatussutri Bhagnati Tika Prakasa and Vikasa	श्रीलक्ष्मीनाथ झा Sri Lakshminatha Jh.	दे	मु			
		D	P		Chow.	

Besides the works mentioned above, the following works also treat of the Brahmasutras. But in the case of some of them, only the name of the work is available but the authors name and place where they are available is not available. In the case of some, only the name of the work and its author is given. A list of such works are given below : -

१. अद्वैतप्रकाशः Advaitaprakasa. O.M.L. Also said to be known as Sariraka Mimamsa Bhashya.
२. ब्रह्ममीमांसासंग्रहः Brahma Mimamsa Sangraha A.L.
३. अधिकरणकौमुदी Adhikara Kaumadi श्रीरामकृष्णः Sri Ramakrishna
४. पञ्चपादिकाविवरणव्याख्या Panchapadika Vivarana Vyakhya श्रीनरेन्द्रपुरी Sri Narendrapuri
५. ब्रह्मसूत्राधिकरणार्थसंग्रहः Brahmasutradhikaranartha Sangraha श्रीसाधनयोगी Sri Sadhana Yogi
६. ब्रह्मसूत्रतात्पर्यदीपिका Brahmasutra Tatparya Dipika श्रीअद्वैतानन्दतीर्थः Sri Advaitananda Tirtha
७. ब्रह्मसूत्रतात्पर्यप्रकाशः Brahmasutra Tatparya Prakasa श्रीसदानन्दसरस्वती Sri Sadananda Saraswati
८. भाष्यानुप्रभा Bhashyanuprabha श्रीत्र्यम्बकमखी Sri Tryambaka Makhi N.P. M.O.L.
९. ब्रह्मसूत्रभाष्यव्याख्या Brahmasutra Bhashya Vyakhya श्रीविश्वदेवः Sri Visvaveda
१०. रत्नप्रकाशिका Ratnaprakasika श्रीअखण्डानुभूतियतिः Sri Akhandanubhuti Yati. Referred to in Page 844. Brahmasutra Bhashya Calcutta M. P. H. edition.
११. वेदान्तन्यायरत्नावलिः-ब्रह्माद्वैतप्रकाशिका Vedanta Nyayaratnavali Brahmadvaita Prakasika श्रीपुरुषोत्तमतीर्थः Sri Purushottama Tirtha
१२. वेदान्तसूत्रभाष्यम् Vedanta Sutra Bhashyam श्रीविश्वनाथसिंहदेवः Sri Viswanatha Sinhaddeva
१३. सिद्धान्तार्णवशङ्करब्रह्मसूत्रभाष्यव्याख्या Siddhantarnava Sankara Brahma Sutra Bhashya Vyakhya श्रीरघुनाथ भट्टाचार्यः Sri Raghunatha Bhattacharya.

Sri Nityananda the author of Mitakshara, a tika on Chandogyopanishad seems to have written a commentary on the Brahmasutras called Nyaya Sangraha (vide Bombay University Sanskrit MSS. Library No. 644). One Haridikshita is said to have written a commentary on the Brahmasutras which has been printed in Anandasrama but it is not clear if it is Advaitic. A work called Brahma Prakasika is referred to in Prakatartha Vivarana, probably a commentary on Brahmasutras. A work called Vivarana Tatparya is referred to in Adyar catalogue No. 470. One Ganapathi Sastri is said to have written a work called "Atha Sabdartha Vichara" (अथशब्दार्थविचारः) Kaundinya, Ramabhadra Vidwan, Ramasrama (disciple of Nrisimhasrama) are also said to have written a vrithi on Brahmasutras (O. I.). The Mysore Library mentions a work Nyayanirnaya Sangraha by Narayana and 2 Vrithi's Advaita Ratnakosa and Amoda. The Shanti Niketan Library contains a work called Brahmasutra Bhasya Vyakhya by Krishnendu Anubhuti. The catalogus-catalogorum mentions (1) Dipika by Jnanendra Yati (2) Sutrendusekhara by Nagesa, Vedanta Sutra Ratna by Ramananda Tirtha and (3) Samanya Sutra Vrithi by Anandaparna.

शाङ्करप्रकरणग्रन्थाः तद्व्याख्याश्च

Sri Sankara's Prakarana granthas and commentaries thereon

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१. अखण्डकरसवाक्यार्थः Akhandakarasa Vakyartha	श्रीशङ्कराचार्यः Sri Sankaracharya		अमु	N.P.	A.L.	This is a work attributed to Sri Sankara.
२. अद्वैतपञ्चरत्नम् Advaita Pancharatna		दे	मु	P	V.V.P.	A collection of five verses in which Sri Sankara expounds the identity of the soul with Brahman. This is also called Atma Panchaka, Anubhava Panchaka and Siva Pancharatna.
३. शिवपञ्चरत्नव्याख्या Siva Pancharatna Vyakhya	अज्ञातम् Not Known	म	अमु	N.P.	M.P.L.	A commentary on the above.
४. पञ्चरत्नमालिकाव्याख्या-कल्पवल्ली Pancharatnamalika Vyakhya- Kalpavalli	श्रीशङ्कराचार्यः Sri Sankaracharya		अमु	N.P.	G.O.M.L., A.L.	De This is attributed to Sri Sankara as the author says, "भगवान् शङ्करः प्रकटयति"
५. पञ्चरत्नव्याख्या-दीधितिः Pancharatna Vyakhya Didhiti	अज्ञातम् Not Known	दे	अमु	N.P.	G.O.M.L.	A commentary on Pancharatna.
६. अद्वैतमञ्जरी Advaita Munjari	श्रीशङ्कराचार्यः Sri Sankaracharya	दे		D	V.V.P.	An enquiry into the leading principles of Advaita. S. M. attributes this to Sri Sankara. G. O. L. attributes this to Sri Sadasivabrahman. G. O. M. L. attributes this to Nallasuri.
७. अद्वैतमञ्जरीव्याख्या Advaita Munjari Vyakhya	अज्ञातम् Not Known	प्र	अमु	G	N.P.	S.M.
८. अद्वैतानुभूतिः Advaitanubhuti	श्रीशङ्कराचार्यः Sri Sankaracharya	दे		D	V.V.P.	This is attributed to Sri Govinda Bhagavatpada who is said to have written it in imitation of Sri Sankara's Vakyavritti. A copy of Govinda Bhagavatpada's Advaitanubhuti is said to be available in the Vasudevendra Library, Mayuram.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६. अद्वैतमानसिकपूजा Advaitamanasika Puja	श्रीशङ्कराचार्यः Sri Sankaracharya	प्र G	अमु N.P.	I.O.	
१०. अध्यात्मविद्योपदेशविधिः Adhyatma Vidyopadesavidhi			अमु N.P.	S.M., A.L., I. O. (Sarada)	Also called Adhyatma Brahma Vidyopadesa- vidhi or Ajnanavabodhini. (?)
११. अध्यात्मसन्न्यासविधिः Adhyatmasannyasa Vidhi		प्र G	अमु N.P.	O.I.	
१२. अध्यात्मपटलव्याख्या Adhyatmapatala Vyakhya		श S		T.S.S.	A commentary by Sri Sankaracharya on the Adhyatma Patala forming part of Apasta- mba Dharma Sutra.
१३. अनात्मश्रीविगर्हणम् Anatma Srivigarhana		दे D	मु P	V.V.P., (A.L.)	A short work which says that whatever one may possess in the world, they are absolutely of no use if one has not realised his own Atma- svarupa. 'ततः किं येन स्वात्मा नैव साक्षात्कृतः'
१४. अपरोक्षानुभूतिः Aparokshanubhuti		दे D	मु P	V.V.P.	A short vedantic treatise wherein directions are given for self realisation. This is also called Aparokshanubhavanrita.
१५. अपरोक्षानुभूतिव्याख्या-दीपिका Aparokshanubhuti Vyakhya Dipika	श्रीविद्यारण्यः Sri Vidyaranya	दे D	अमु N.P.	P.U.S.M.I.,	Commentary on do.
१६. अपरोक्षानुभूतिव्याख्या-विज्ञान- विनोदिनी Aparokshanubhuti Vyakhya- Vijnana-Vinodini	श्रीबालगोपालः Sri Balagopala	दे D	अमु N.P.	B.O.R.I., O.M I.,	Do.
१७. आत्मविद्योपदेशविधिः Atmavidyopadesa Vidhi	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अमु N.P.	G.S.G.I.,	It is not clear if this is the same as No. 10 supra.
१८. अष्टश्लोकी Ashtasloki	" "	दे D	अमु N.P.	S.M.	Gives the definition of Prajnanam.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
१९. आचार्यभुजङ्गप्रयातस्तोत्राष्टोत्तर- शतम् सव्याख्यम् Acharya Bhujangaprayata Stotrashottarasata Savyakhya	श्रीशङ्कराचार्यः Sri Sankaracharya	ते Te		ग्रमु N.P.	G.O.M.L.	It is not clear if this consists of 108 verses in praise of Sri Sankara. The name of the commentator is also not known.
२०. आत्मचिन्तनम् Atmachintana		दे D		मु P	V.V.P.	A small work, also called Brahma chintana. The same work under the name Svarupanubhava is attributed to Sri Padmapada. vide S. M. 7703.
२१. आत्मज्ञानप्रकरणम् Atmajnana Prakarana		दे D		मु P	V.V.P., (M.P. L., S.M., O.L.)	A work treating of self realisation also called Atmavidyopadesa Vidhi, Adhyatma Vidyopadesa and Vedantasara prakasika.
२२. आत्मज्ञानप्रकरणटीका Atmajnanaprakarana Tika	श्रीअनन्तरामभगवन् Sri Anantarama Bhagavan	म M		ग्रमु N.P.	G.O.L., G.O. M.L., P.U.S.M. L.	A commentary on the above. The author is said to be a disciple of one Sri Krishnarama Pujiyapada.
२३. आत्मज्ञानप्रकरणव्याख्या Atmajnanaprakarana Vyakhya	श्रीअनन्दगिरिः Sri Anandagiri			ग्रमु N.P.	P.U.S.M.L., G. O.M.L.	A commentary on Atmajnanaprakarana.
२४. आत्मज्ञानप्रकरणविवरणम्-दीपिका Atmajnanaprakaranavivarana Dipika	श्रीपूर्णानुभवः Sri Purnanubhava	दे D		" ..	G.O.L.	Do
२५. आत्मज्ञानप्रकरणव्याख्या-सम्प्रदाय- तिलकम् Atmajnanaprakarana Vya- khya Sampradayatilaka	अनन्तराममुनिः Sri Anantarama Muni					Do. It is not clear if this is the same as No. 22 supra.
२६. आत्मज्ञानोपदेशविधिः Atmajnanopadesa Vidhi	श्रीशङ्कराचार्यः Sri Sankaracharya				S.M., G.O.M. L., M.P.L., Ben. R.A.S.	A short treatise on Advaita Vedanta similar to Upadesa Sahasri - in two parts - one verse and one prose.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
२७. आत्मज्ञानोपदेशविधिष्याख्या Atmajnanopadesavidhi Vyakhya	श्रीआनन्दगिरिः (आनन्दघनः) Sri Anandagiri (Anandaghana)	दे D	मु P		University of Madras. Also published in Calcutta.	

This is a commentary on Sri Sankaracharya's Atmajnanopadesa Vidhi. It is not clear if this is the same as No. 21 supra. Nor is it clear if it is the same as No. 26. No. 26 says it consists of two parts verse and prose. But this contains only prose. It is said that a disciple of Sri Krishnaramapujyapada has also written a commentary on Atmajnanopadesa Vidhi. It is not clear if this is the same as No. 22 or No. 25.

२८. आत्मानात्मविवेकः Atmanatnaviveka	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	Ashtekar. (S. M., O. L., A.L., G.O.M.L.)
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Treats of the difference between soul and matter. Though attributed to Sri Sankara, it is not found in the Memorial Edition. One Atmanatma Viveka has been published by Ashtekar but it differs from the one in S.M. There is another MS., in S.M. which seems to be an abridgement of Ashtekar's original text. A work under this name is also attributed to Sri Vasudevananda Saraswati and Sri Swamy Omprakasa Yati, vide G.O.M.L., A.L. and Ben. R.A.S.

२९. आत्मानात्मविवेकव्याख्या-वेदान्त- चूर्णिका Atmanatnaviveka Vyakhya- Vedantachurnika	अज्ञातम् Not Known	प्र G	अमु N.P.	C.L.L.	Sannyasis are said to use this for their daily parayana. A work with the same is attri- buted to Sri Sadasiva is available at A. L.
३०. आत्मानात्मविवेकव्याख्या-प्रकाशिका Atmanatnaviveka Vyakhya- Prakasika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D		A.L.	It is not clear if this is the same as No. 29 supra.
३१. आत्मानात्मविवेकसंग्रहः Atmanatnaviveka Sangraha	श्रीपरमहंसपारव्राजकाचार्यः Sri Paramahansa Parivrajaka- charya			A.L.	The name of the author is not clear.
३२. आत्मबोधः Atmabodha	श्रीशङ्कराचार्यः Sri Sankaracharya		मु P	V.V.P	

Also called Atmajnanabodhini, also Agamabodhini. This is one of the important prakaranas of Sri Sankara on the nature of the soul and its oneness with the supreme soul. It is said that it was composed at the time of the initiation of Sri Padmapada.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
३३. आत्मबोधव्याख्या-भावप्रकाशिका Atmabodha Vyakhya-Bhava- prakasika	श्रीबोधेन्द्रः Sri Bodhendra	दे D	ग्रमु N.P.		S.M.	Commentary on the above. The author says that he is the disciple of one Sri Givananda Saraswati, an occupant of an Advaita Pitha.
३४. आत्मबोधव्याख्या-दीपिका Atmabodha Vyakhya-Dipika	श्रीविश्वेश्वरपण्डितः Sri Visvesvara Pandita				S.M., P.U.S.M L., M.P.L., C. O.L., A.L.	Commentary on Atmabodha.
३५. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	" ,,	मु P		I.C.O.	Do.
३६. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीपद्मपादाचार्यः Sri Padmapadacharya	प्र G	ग्रमु N.P.		G.O.M.L., I.O., O.I.	Do.
३७. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीब्रह्मानन्दः Sri Brahmananda	दे D	मु P		J.P.	Do.
३८. आत्मबोधव्याख्या Atmabodha Vyakhya	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	" ,,	ग्रमु N.P.		I.O., P.U.S.M. L.	Do.
३९. आत्मबोधप्रकरणव्याख्या Atmabodha Prakarana Vya- khyā	श्रीचिन्मूलशिष्यः Sri Chitsukha Sishya		P.U.S.M.L.	Do.
४०. आत्मबोधप्रकरणटीका-स्वोपज्ञा Atmabodha Prakarana Tika- Svopanjna	श्रीशङ्कराचार्यः (?) Sri Sankaracharya (?)					This is also called Adhyatma Vidyopadesa Vidhi and Sankshepa Vedanta Prakriya. It is not clear if this is the same as No. 10 supra.
४१. आत्मबोध Atmabodha Vyakhya	श्रीरघुनाथसरस्वती Sri Raghunatha Saraswati	दे D	ग्रमु N.P.		A.L., O.I.	

Besides these commentaries on Atmabodha, there seem to be other commentaries also : 1. A commentary attributed to Sri Govinda Bhagavat-pada is said to have been printed in Grantha script at the Vidyakalpataaru Press, Madras in 1894.

2. A work called Atmabodha Vrithi is said to be available at P. U. S. M. L.

3. Sri Advayananda Saraswati and 4 Sri Advaitananda are said to have written commentaries on Atmabodha.

5. Sri Vidyaranya is also said to have written a commentary on Atmabodha vide 1483. Hultsch Report on Sanskrit Manuscripts.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
४२. आत्मसाम्राज्यसिद्धिः Atmasamrajya Siddhi	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	ग्रमु N.P.		P.U.S.M.L.	Sri Gangadharendra Saraswati is said to have written a commentary on this called Kai-valyakalpa.
४३. अवधूताष्टकम् Avadhutashtaka				.,	I.O.	
४४. उपदेशपञ्चकम् Upadesa Panchaka			मु P		V.V.P., Ashteker., etc.	

Also called Sopana Panchaka, Abhyasa Panchaka, Pancharatna, Viveka Panchaka, Sadhana Panchaka, Advaita Panchaka and Anubhava Panchaka. It is said that when Sri Sankara was on the point of attaining Siddhi, his disciples asked him to give in a nutshell his teachings and that he then gave his advice in these five slokas. This shows the various steps one has to go through before getting final bliss and is therefore called Sopana Panchaka.

४५. उपदेशपञ्चकव्याख्या-किरणावली Upadesapanchaka Vyakhyana- Kiranavali	श्रीबालकृष्णानन्दसरस्वती Sri BalakrishnanandaSaraswati	म M	ग्रमु N.P.	M.P.L., G.O. L., A.L., G.O M.L.	Commentary on No. 44.
४६. अनुभवपञ्चरत्नदीपितः Anubhava Pancharatna Didhiti	अज्ञातम् Not Known	दे D	.,	G.O.L.,	Do.
४७. पञ्चरत्नकारिका Pancharatna Karika	श्रीसदाशिवः Sri Sadasiva	दे D	मु P	V.V.P.	
४८. उपदेशसाहस्री Upadesa Sahasri	श्रीशङ्कराचार्यः Sri Sankaracharya			V.V.P., M.U., R.M.M.	One of the most popular works of Sri Sankara. This is in two parts, one prose and the other poetry.
४९. उपदेशसाहस्रीव्याख्या-पदयोजनिका Upadesa Sahasri Vyakhyana- Padayojanika	श्रीरामतीर्थः Sri Rama Tirtha			Mysore. (B.U., B.R.A.S., A.L.)	This is a commentary on the prose portion of the Upadesa Sahasri.
५०. उपदेशसाहस्रीव्याख्या-विवरणम् Upadesa Sahasri Vyakhyana- Vivarana	श्रीबोधनिधिः Sri Bodhanidhi	ते Te	ग्रमु N.P.	S.M., G.O.L., A.L.	This is a commentary on the metrical portion of Upadesa Sahasri.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
५१. उपदेशसाहस्रीटीका Upadesa Sahasri Tika	श्रीआनन्दघनः Sri Anandaghana	प्र G		अमु N.P.	G.O.M.L., I. O., S.M., G.O L., M.P.L.	This is a commentary on the prose portion of the Upadesa Sahasri.
५२. उपदेशसाहस्रीव्याख्या Upadesa Sahasri Vyakhya	श्रीअखण्डात्मा Sri Akhandatma	दे D		" ,,	G.O.M.L.	This is also called Gudartha Dipika.
५३. उपदेशसाहस्रीव्याख्या Upadesa Sahasri Vyakhya	श्रीत्र्यम्बकः Sri Tryambaka	" ,,		" ,,	O.M.L.	This is a commentary on Purvardha only.
५४. उपदेशसाहस्रीव्याख्या Upadesa Sahasri Vyakhya	अज्ञातम् Not Known	" ,,		" ,,	G.O.M.L.	Commentary on Upadesa Sahasri.
५५. एकश्लोकी Ekashloki	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D		मु P	V.V.P.	One verse said to have been addressed to a leper.
५६. एकश्लोकीव्याख्या-तत्त्वदीपनम् Ekashloki Vyakhya-Tatva- dipana	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati			अमु N.P.	S.M., G.O.M. L., M.P.L., A.L.	Commentary on No. 55.
५७. एकादशोत्तरशतवाक्यग्रन्थः Ekadasottarasatavakya Grantha	श्रीशङ्कराचार्यः Sri Sankaracharya				G.O.M.L.	This consists of 111 benedictory sentences based on Upanishadic passages and gives the essence of Advaita. It is not clear if this is the same as Brahmanavid Asirvadha attributed to Sri Vidyaranya.
५८. एकान्तनिर्णयः Ekanta Nirnaya				" ,,	O.I.	
५९. काशिकापञ्चकम् Kasika Panchaka		" ,,		मु P	V.V.P., S.M.	Five verses giving an allegorical meaning to the word "Kasi".
६०. कौपीनपञ्चकम् Koupina Panchaka		दे D		" ,,	V.V.P.	Also called Yati Panchaka. This describes the state of a true Muni. Each verse ends : "कौपीनवन्तः खलु भाग्यवन्तः"
६१. चिदानन्दात्मकस्तोत्रम् Chidanandatmaka Stotra					S.M.	Describes the state of one who is immersed in Bliss. Each verse ends : 'चिदानन्दसिन्धो सदाहं निमग्नः'

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
६२. ज्ञानसन्न्यासः Jnanasannyasa	श्रीशङ्कराचार्यः (?) Sri Sankaracharya	दे	ड	ग्रमु N.P.	S.M.	40 verses attributed to Sri Sankara.
६३. ज्ञानाङ्कुशविवरणम् Jnanankusa Vivarana				मु P	A.S.	Commentary by Sri Sankara on a work called "Jnanankusa". The name of the author of Jnanankusa is not known.
६४. तत्त्वोपदेशः Tatvopadesa	Sri Sankaracharya (?) श्रीशङ्कराचार्यः (?)			ग्रमु N.P.	G.O.M.L., Ben R.A.S.	Deals with Samashti Tatva, Vyashti Tatva, Yoga Tatva, Advaita Tatva and Saiva Tatva.
६५. दक्षिणामूर्तिस्तोत्रम् Dakshinamurti Stotra				मु P	V.V.P., K.K., etc.	11 slokas giving the gist of Advaita in the form of a prayer to Dakshinamurti. At the beginning of the study of Sri Sankara Bhashyas, the disciples repeat these slokas and prostrate before the Guru.
६६. दक्षिणामूर्तिस्तोत्रव्याख्या-मानसोल्लासः Dakshinamurtistotra Vya- khya Manasollasa	श्रीसुरेश्वराचार्यः Sri Suresvaracharya				M.U., B.U.	Metrical commentary on Sri Sankara's Dakshinamurti Stotra.
६७. मानसोल्लासव्याख्या-वृत्तान्तविलासः Manasollasa Vyakhya- Vrittantavilasa	श्रीरामतीर्थः Sri Rama Tirtha				M.U., B.U.	Commentary on Sri Suresvara's Manasollasa.
६८. दक्षिणामूर्तिस्तोत्रव्याख्या-तत्त्वसुधा Dakshinamurtistotra Vya- khya Tatvasudha	श्रीस्वयंप्रकाशयतिः Sri Svayamprakasa Yati				M.U.	Commentary on Dakshinamurti Stotra.
६९. त्रिपुटीत्रिपुरी Triputi Tripuri	श्रीशङ्कराचार्यः Sri Sankaracharya			ग्रमु N.P.	G.O.M.L., I O. (Sarada)	A short Vedantic tract attributed to Sri Sankara. It is not clear if this is the same as Atmajnanopadesa Vidhi.
७०. त्रिपुटीविवरणम् Triputi Vivarana	श्रीआनन्दघनः Sri Anandaghana	प्र	ग	" "	G.O.M.L.	Commentary on No. 69.
७१. त्रिपुटीटीका Triputi Tika	श्रीप्रज्ञानानन्दः Sri Prajnanananda	दे	ड	" "	Ben. R.A.S.	Do.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	निर्धिः	म०	ग्रम०	उपलब्धिस्थानम्	विवरणम्
७२. दशश्लोकी Dasasloki	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		V.V.P., Asterker., etc.	Also called Nirvana Dasaka and Chidananda Dasaka, and describes Brahman by a process of elimination, each verse ending: 'शिवः केवलोऽहम्'
७३. सिद्धान्तबिन्दुः Siddhanta Bindu	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati				Chow., S.V.P. G.O.S. (Barod)	This is a very learned commentary on Dasasloki and is an important book among the Advaitins. There are about 9 commentaries on this work.
७४. लघुटीका Laghu Tika	श्रीनारायणतीर्थः Sri Narayana Tirtha	"	"		Chow.	A commentary on Siddhanta Bindu. Sri Narayana Tirtha is the Guru of Sri Brahmananda Saraswati. He seems to have written a tika on Siddhanta Bindu, called Guru tika. Vide page 233, Kasi Sanskrit Series No. 65. This is also called Narayanivam.
७५. सिद्धान्तबिन्दुटीका-न्यायरत्नावली Siddhanta Bindu Tika Nyayaratnavali	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati				S.V.P.	A learned commentary on Siddhanta Bindu.
७६. सिद्धान्तबिन्दुव्याख्या-बिन्दुसन्दीपनम् Siddhanta Bindu Vyakhya Bindusandipana	श्रीपुरुषोत्तमसरस्वती Sri Purushottama Saraswati	"	"		G.O.S. (Baroda) G.G.P. (Bombay)	A commentary on Siddhanta Bindu by a direct disciple of Sri Madhusudhana Saraswati. The author gives the sources from which Sri Madhusudhana Saraswati quotes in his
७७. सिद्धान्तबिन्दुव्याख्या-बिन्दुप्रदीपः Siddhanta Bindu Vyakhya Bindupradipa	श्रीवासुदेवाभ्यङ्करः Sri Vasudevabhyanakara	"	"		G.O.S. (Poona)	A good commentary on Siddhanta Bindu.
७८. सिद्धान्तबिन्दुसारः Siddhanta Bindu Sara	अज्ञातम् Not Known	"	"		D.P. (Calcutta)	This has been commented upon by one Sri Teematha Parkavachaspati and both the original (Bindusara) and the commentary have been printed.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७६.	तत्त्वविवेकः-तत्त्वपदविवेकः Tatva Vivēka-Tatvapadaviveka	अज्ञातम् Not Known	दे D	अमु N.P.	G.O.M.L., A.L.	Herein is discussed the meaning of "Tat" and "Tvam" with special reference to certain passages in the Siddhanta Bindu in the commentary on the 8th sloka as explained by Brahmananda in his Nyayaratnavali. Otherwise this does not appear to be a full commentary on Siddhanta Bindu.
<p>It is said that one Sri Gangadharendra Saraswati has written a commentary called Siddhanta Bindu Sikhara, vide footnote 2 on Page 553 of the proceedings of the 3rd Oriental Conference Madras. Nyayaratnaprabha is said to be another commentary on Siddhanta Bindu ; but this has not been brought to light as yet even in manuscript form.</p>						
८०.	द्वादशमञ्जरी Dvadasamanjari	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., Ashteker., etc.	The complete work is called Mohamudgara of which this forms the first 12 stanzas. It is a very well known work of Sri Sankara and has been printed in almost all the Indian scripts under the name of "Bhaja Govindam". It is said that Sri Sankara wrote these 12 stanzas while Sri Padmapada wrote the remaining portion of Mohamudgara, vide I. O. Vol. 2, Part 1 page 629.
८१.	द्वादशमञ्जरीव्याख्या Dvadasamanjari Vyakhya	श्रीस्वयम्प्रकाशयतिः Sri Svayamparakasa Yati	म M	अमु N.P.	C.O.L., G.O.M.L.	Commentary on Dvadasamanjari. The commentator makes himself clear by giving profuse quotations from Sruti and Smriti. This is also called Makaranda.
८२.	द्वादशमहावाक्यविवरणम् Dvadasa Mahavakya Vivarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D		S.M., B.U., M.S.L., M.P. L., O.I.,	This is attributed to Sri Sankara but the colephon does not say "Govinda Bhagvatpada Sishya" as is usual.
८३.	निरञ्जनाष्टकम् Niranjanashtaka	" "		मु P	Jivananda Vidyasagara, Cal.	A small work in eight verses attributed to Sri Sankara. Each verse ends : 'तस्मै नमो ब्रह्म निरञ्जनाय' One Taranath Tarka Vachaspati has written a commentary on this. Both have been printed in Calcutta.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म०	अम०	उपलब्धिस्थानम्	विवरणम्
८४. निर्वाणशट्कम् Nirvanashatka	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	मु		V.V.P.	Also called Chidananda Shatkam and Atma Shatkam. Each verse ends: 'निदानन्दम्पः शिवोऽहं शिवोऽहम्'
८५. पञ्चकोशविवेकः Panchakosa Viveka		ते	अमु		A.L.	
८६. पञ्चीकरणम् Panchikarana		दे	मु		V.V.P., Chow.	A short work describing the origin of the world. It begins: 'अथ परमहंसानां समाधिर्विधि व्यख्या- स्याम्.'
८७. पञ्चीकरणवार्तिकम् Panchikarana Vartika	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	"	"		Chow., V.P. (S.M., G.O.M. L., I.O., M.P. L.)	Metrical commentary on No. 86.
८८. पञ्चीकरणवार्तिकटीका-आभरणम् Panchikarana Vartika Tika- Abharana	श्रीअभिनवनारायणेन्द्रसरस्वती Sri Abhinava Narayanendra Saraswati	"	"		Chow., (S.M., G.O.M.L., O.I	Commentary on Sri Suresvara's Vartika on Panchikarana. It is not clear if this is the same as Panchikarana Bhavaprakasa O. I. and G.O.M.L.
८९. पञ्चीकरणवार्तिकविवरणदीपिका Panchikarana Vartika Vivarana Dipika	श्रीनारायणतीर्थः Sri Narayana Tirtha	ते	अमु		S.M.	Commentary on Sri Suresvara's Panchikarana Vartika.
९०. पञ्चीकरणवार्तिकव्याख्या Panchikarana Vartika Vyakhya	अज्ञातम् Not Known	प्र	"		O.I.	Do. This is also called Arthaprakasika.
९१. पञ्चीकरणव्याख्या-विवरणम् Panchikarana Vyakhya- Vivarana	श्रीआनन्दगिरिः Sri Anandagiri	दे	मु		Chow., (G.O. M.L., O.I., S C.C.)	Commentary on Sri Sankara's Panchikarana.
९२. पञ्चीकरणविवरणव्याख्या-तत्त्व- चन्द्रिका Panchikarana Vivarana Vya- khya Tatvachandrika	श्रीरामतीर्थः Sri Rama Tirtha	"	"		Chow., (G.O. M.L., O.I., I. O.)	Commentary on the above.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
६३. पञ्चीकरणव्याख्या-विवरणम् Panchikarana Vyakhya Vivarana	श्रीस्वयम्प्रकाशयतिः Sri Svayamprakasa Yati	ते Te		अमु N.P.	S.M.	Commentary on Panchikarana.
६४. पञ्चीकरणव्याख्या Panchikarana Vyakhya	अज्ञातम् Not Known	" "		" "	G.O.M.I	Do.
६५. पञ्चीकरणव्याख्या Panchikarana Vyakhya	अज्ञातम् Not Known	ग्र G		" "	G.O.M.I	Do.
६६. पञ्चीकरणविवरणम् Panchikarana Vivarana	श्रीप्रज्ञानानन्दयतिः Sri Prajñānanda Yati	दे D		" "	G.O.M.I	Do. It is not clear if it is the same as Panchikrita tika printed in S. M.
६७. पञ्चीकरणविवरणम्-आत्मानु- सन्धानम् Panchikarana Vivarana Atmanusandhana	अज्ञातम् Not Known	ते Te		" "	G.O.M.I	Metrical commentary on Panchikarana.
६८. पञ्चीकरणविवेचना Panchikarana Vivechana	अज्ञातम् Not Known	दे D		" "	S.M., M.P.L.	Seems to be a commentary on Sri Sankara's Panchikarana.
६९. पञ्चीकरणभाष्यम् Panchikarana Bhashya	श्रीगङ्गाधरेन्द्रयतिः Sri Gangadherendra Yati	ग्र G		" "	M.P.L.	This is attributed to Sri Sankara. This gives the definition of the subtle elements used for the creation of the Universe and aims at showing the three stages during concentration on Pranava. It is not clear if this work is that of Sri Sankara, much more a bhashya. The colophon to No. 586 M.O.L. says Panchikarana Bhashya by Sri Sankara Bhagavatpada and the author of the original work is said to be Govdapada, vide No. 587 M.P.L.
१००. पञ्चीकरणचन्द्रिका Panchikarana Chandrika	श्रीगङ्गाधरेन्द्रयतिः Sri Gangadherendra Yati	दे D		मु P	I.O.	Seems to be a short commentary on Sri Sankara's Panchikarana.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म० अम०	उपलब्धिस्थानम्	विवरणम्
१०१. पञ्चीकरणमहावाक्यम् Panchikarana Mahavakya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	अम० N.P.	S.M.	This work deals with the following six topics : (1) Anganyasa and Kumaiyasa, (2) Panchikarana Prakriya, (3) Saguna and Nirguna Brahma Dhyana (4) Mahavakyartha Probodha Prakasa (5) Shodasa Maha Vak-yasmarana and (6) Brahmanuchintana. Of these 2 and 6 have been printed separately in the V.V.P. It is not clear if the whole of this can be attributed to Sri Sankara.
१०२. पञ्चीकृतम् Panchikrita	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु० P	S.M.	Seems to be the same or similar to Panchi-karana by Sri Sankara.
१०३. परमानन्ददीपिका Paramananda Dipika		प्र G	अम० N.P.	O.I., G.O.M.L.	Gives a brief account of the Advaitic view of the Universe.
१०४. प्रणवभाष्यम् Pranava Bhashya		दे D	" "	A.L.	Also called Sanyasa Anhika Vidhi.
१०५. प्रबोधसुधाकरः Prabodhasudhakara		" ..	मु० P	V.V.P., (I.O., O.I., G.S.C.)	A metrical work treating on Advaita Vedanta. In this Sri Krishna is regarded as the Para Brahma. This is divided into 99 prakara-nas. In some manuscripts this is attributed to one Divakara Pandita.
१०६. प्रश्नोत्तररत्नमाला Prasnottara Ratnamala				V.V.P., K.K.	A short work in the form of questions and answers. This is a very popular. The C.P. and Berar catalogue attributes this to Sri. Suka.
१०७. प्रौढानुभूतिः Proudhanubhuti				Ashteker., V.V. P.	Describes the state of one in the enjoyment of Advaitanubhava. This consists of 17 verses in Sardulavikridita metre.
१०८. ब्रह्मनामावली Brahmanamavali			अम० N.P.	A.L.	A hymn on Brahman giving the various names by which He is referred to.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० ग्रं०	उपलब्धिस्थानम्	विवरणम्
१०९. ब्रह्मानुसन्धानप्रकरणम् Brahmanusandhana Pra- karana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	ग्रं० N.P.	A.L.	It is not clear if this is the same as Atmanuchintana or Brahmanuchintana.
११०. बालबोधसंग्रहः Balabodha Sangraha	"	"	"	S.M., A.L.	This is "Vedanta made easy" in the form of a dialogue between Guru and Sishya.
१११. बालबोधिनी Balabodhini	"	"	"	S.M., G.O.M. L., A.L., O.I.	A minor work giving in simple style the substance of Advaita. It is not clear if this is the same "Atmajnanopadesa Vidhi".
११२. मतखण्डनस्तोत्रम् Matakhanda Stotra				S.M.	This criticises Charvakas, etc.
११३. मनीषापञ्चकम् Manisha Panchaka			मु० P	V.V.P., Ashtekar, etc.	This is one of the most popular of Sri Sankara's works. It is said that Siva appeared before Sri Sankara in the garb of a chandala and when asked to move farther, asked Sri Sankar "whom do you want to go farther ? Is it the body or the soul within ?" Therefore Sri Sankara, thinking that no ordinary man can put a question like this, said that if a person has such a high realisation, he would consider him as his guru even if a chandala. This consists of five slokas and each ends: "ईशे मनीषा मम"
११४. मनीषापञ्चकव्याख्या-तात्पर्यवीपिका Manishapanchaka Vyakhya Tatparyadipika	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmenra	प्र G	मु० P	A.S.	Commentary on Manisha Panchaka.
११५. मनीषापञ्चकव्याख्या-मधुमञ्जरी Manishapanchaka Vyakhya Madhumunjari	श्रीनृसिंहाश्रमी Sri Nrisinhasrami	दे D	ग्रं० N.P.	S.M., G.O.M. L., C.O.L., O.I.	Do
११६. मनीषापञ्चकविवरणम्-लघुविवरणम् Manishapanchaka Vivarana Laghuvivarana	अज्ञातम् Not Known	म M	" ..	M.P.L., G.O. M.L.	Do.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	ग्र०	उपलब्धिस्थानम्	विवरणम्
११७. मनीषापञ्चकटीका Manishapanchaka Tika	Not Known	दे	ग्र०	म०	S.M.	The author says that this is a summary of Sri Sadasiva's commentary on Manishapanchaka.
११८. मनीषापञ्चकव्याख्या Manishapanchaka Vyakhya	श्रीबालगोपालेन्द्रः Sri Balagopalendra		ग्र०	म०	O.I.	It is not clear if this is the same as Madhbumunjadi No. 115 supra.
११९. मनीषापञ्चकव्याख्या Manishapanchaka Vyakhya	अज्ञातम् Not Known	ते	„	„	G.O.M.I	Commentary on Manishapanchaka.
१२०. महावाक्यमन्त्रः Mahavakya Mantra	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	„	„	S.M.	This begins "Asya Sri" and continues "Atha Mahavakyartha Bodha Prakaranam Vyakhya-syamah". (अथमहावाक्यार्थबोधप्रकरणं व्याख्यास्यामः) This contains a block by some author (name not known).
१२१. महावाक्यविवरणम् Mahavakya Vivarana		म			M.P.I.	The colophon says "Mahavakya Vivarana" by Sri Sankaracharya, disciple of Govinda Bhagavatpada. This seems to be the same as "Dvadasa Mahavakya Vivarana No. 82 supra.
१२२. महावाक्यविवरणम् Mahavakya Vivarana		दे			O.I.	This is attributed to Sri Sankara and begins "Atha Sadhana Chatusthaya Sampannasya Maha Vakyardham Vyakyasyamah". This is mentioned in Haraprasada Sastri's Notice on Sanskrit MSS. This MS. is dated Saka 175. It is not clear if this is the same as No. 121.
१२३. महावाक्यविवरणम् Mahavakya Vivarana		ते	„	„	S.M.	Seems to be different from Nos. 121 and 122.
१२४. महावाक्यविवेकः—अष्टश्लोकी Mahavakya Viveka-Ashtashloki	„ „	घ	मु	प	S.M.	Though it is attributed to Sri Sankara, this really seems to be a portion of Sri Vidya-ranya's Panchadasi and has been commented upon by Sri Rama Tirtha.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१२५. महावाक्यार्थपञ्चीकरणम् Mahavakyartha Panchikarana	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	S.M. (G.O.M. L.)	This contains explanations of some Mahavakyas. Sri Chitsuka says that it was written at the time of his initiation.
१२६. महावाक्यार्थविचारः Mahavakyartha Vichara	"		अमु N.P.	A.L.	
१२७. महावाक्यार्थविवरणम् Mahavakyartha Vivarana	"	प्र G		S.M., G.O.M. L., A.L.	This is also known as Mahavakya Darpanam and is said to have been printed at Ellore. This is also called Mahavakya Vivekartha Sakshi Vivaranam. G. O. M. L. attributes this to Sri Vidyaranya.
१२८. महावाक्यार्थोपदेशः Mahavakyarthopadesa				A.L.	
१२९. महावाक्यनिर्णयः Mahavakya Nirnaya		दे D		A.L.	It is not clear if this is the same as No. 126 supra.
१३०. मायापञ्चकम् Mayapanchaka				V.V.P.	A short work describing the nature of Maya. Each verse ends : "अथदितप्रटनापटीयगी माया"
१३१. मायाविवरणम् Mayavivarana			अमु N.P.	G.O.M.L.	A short work treating on Adhyaropavada, Prapancha Vimarsa, etc.
१३२. योगतारावलिः Yogataravali			मु P	V.P.P., Ashtekar. (A.L., G. O.M.L.)	A short work attributed to Sri Nandikesvara and Sri Govinda Bhagavatpada also. One Sri Ramaswami has written a gloss on this. It is not clear if this is the same as Rajayoga Sara attributed to Sri Sankara, vide 93-2 A.L.
१३३. राजयोगसूत्रभाष्यम् Rajayoga Sutra Bhashya			अमु N.P.	A.L., P.U.S.M. L., G.O.M.L.	This is also called Vijrimbitha Yoga Sutra Bhashya. There is a commentary on this by Sri Vachaspati Misra. It is not clear if this is on Yoga Sutras or Sri Sankara's Bhashya on the same.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	ग्रन्०	उपलब्धिस्थानम्	विवरणम्
१३४. लघुवाक्यवृत्तिप्रकरणम् Laghuvakyavritthi Prakasika	श्रीशङ्कराचार्यः Sri Sankaracharya	दे		P	V.V.P. (B.U.)	This is a short work based on the bigger work of the same name.
१३५. लघुवाक्यवृत्तिप्रकाशिका Laghuvakyavritthi Prakasika	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati			ग्रन्० N.P.	O.I.	A commentary on 134.
१३६. लघुवाक्यवृत्तिव्याख्या-पुष्पाञ्जलिः Laghuvakyavritthi Vyakhya Pushpanjali	अज्ञातम् Not Known	"	"		B.U.	It is not clear if this is the same as 1123 Bom. R.A.S.
१३७. वाक्यदीपिका Vakyadipika	श्रीशङ्कराचार्यः Sri Sankaracharya	"	"		P.U.S.M.L.	
१३८. वाक्यवृत्तिः Vakyavritthi	" "			मु P	V.V.P., Ashtaker, An. (S.M., O.I., B.U., G.O.M.L., M.P.L.)	A short discourse on Advaita in the form of questions and answers.
१३९. वाक्यवृत्तिटीका Vakyavritthi Tika	श्रीआनन्दघनः Sri Anandaghana			ग्रन्० N.P.	S.M., G.O.M.L., I.O.	
१४०. वाक्यवृत्तिव्याख्या-दीपिका Vakyavritthi Vyakhya-Dipika	श्रीआनन्दस्वरूपः Sri Anandaswarupa	"	"		G.O.M.L.	
१४१. वाक्यवृत्तिव्याख्या-प्रकाशिका Vakyavritthi Vyakhya-Prakasika	श्रीविश्वेश्वरः Sri Visweswara			मु P	An. (S.M., G.O.M.L., B.R.A.S., I.O., A.L., O.I., M.P.L., P.U.S.M.L.)	An exhaustive commentary on Vakyavritthi.
१४२. वाक्यवृत्तिव्याख्या-लघुटीका Vakyavritthi Vyakhya-Laghutika	अज्ञातम् Not Known	ते		ग्रन्० N.P.	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१४३. वाक्यसुधा Vakyasudha	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P		Chow. (G.O. M.L., S.M., A.L., O.I., B. U., I.O.)	This is also known as Drik Drisya Viveka, and is attributed to Sri Bharati Krishna Tirtha Vidyaranya. One commentator attributes this to Sri Vidyaranya and Sri Brahmananda Bharati.
१४४. वाक्यसुधाटीका Vakyasudha Tika	श्रीब्रह्मानन्दभारती Sri Brahmananda Bharati	"	"	"	Chow. (S.M., G.O.M.L., A. L., M.P.L., C O.L., O.I.)	Also called Drik Drisya Viveka Vyakhya.
१४५. वाक्यसुधाव्याख्या Vakyasudha Vyakhya	श्रीविश्वेश्वरः Sri Visweswara	प्र G	अमु N.P.		S.M.	
१४६. वाक्यसुधाटीका Vakyasudha Tika	श्रीभूमिवासभूपालः Sri Bhumidasa Bhupala	दे D	"	"	S.M., G.O.M L.	
१४७. वाक्यसुधाटीका Vakyasudha Tika	अज्ञातम् Not Known				I.O., B.U.	The MS., is dated 788. This begins "Namo Ramaya Devaya". The author seems to be a desciple of one Sri Krishna "Krishnaya Gurave".
१४८. वाक्यसुधाटीका Vakyasudha Tika	श्रीरामचन्द्रयतिः Sri Ramachandra yati				Ben. R.A.S., O.I.	
१४९. वाक्यसुधाटीका Vakyasudha Tika	श्रीजगन्नाथः Sri Jagannatha				O.M.L.	MS., is dated 1737.
१५०. वाक्यसुधाटीका Vakyasudha Tika	अज्ञातम् Not Known	"	"	"	G.O.M.L.	The name of the commentator is not known.
१५१. वाक्यसुधाटीका Vakyasudha Tika	श्रीआत्मानन्दसरस्वती Sri A'mananda Saraswati	"	मु P	"	Mentioned in I. O.I. catalogue Vol 2.	
१५२. वाक्यार्थानुभय (व) प्रकरणम् Vakyarthanubhaya (va) Prakarana	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?	प्र G	अमु N.P.		P.U.S.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	अमू०	उपलब्धिस्थानम्	विवरणम्
१५३. विज्ञाननौका Vijnananouka	श्रीशङ्कराचार्यः Sri Sankaracharya	दे	D	अमू० P	V.V.P. (S.M., I.O.)	A minor work also known as Svarupanusandhana. Each verse ends "Tadevaham Asmi". "तदेवाहमस्मि"
१५४. विज्ञाननौकाव्याख्या Vijnananouka Vyakhya	श्रीकुण्डः Sri Kunda			अमू० N.P.	O.I.	Commentary on 153.
१५५. विद्वत्सन्न्यासविधिः Vidvatsannyasa Vidhi	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?				A.L.	
१५६. विवेकचूडामणिः Viveka Chudamani	" "	दे	D	अमू० P	V.V.P., Ashtekar etc. This has been printed in many places in various scripts.	One of the most important of the minor works of Sri Sankara. One Harinatha Bhutta, disciple of Dravida Ratnaswami Sastri, has written a commentary on this and this has been printed in Banaras. This is also called Anumatnavivekachudamani.
१५७. वेदान्तसदाचारप्रकरणम् Vedantasadacharaprakaranam	" ? "			अमू० N.P.	A.L.	This is a work attributed to Sri Sankara. It is not clear if this is the same as Sadacharanusandhana printed by Ashtekar.
१५८. वेदान्तशतश्लोकी Vedanta Satasloki	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?			अमू० N.P.	A.L.	
१५९. वेदान्त(तत्त्व)सारः Vedanta (Tatwa) Sara		दे	D	अमू० N.P.	S.M.	There is another work called Vedanta Sara attributed to Sri Sankara which is said to have been printed in Kavva Itihasasangraha, Vol. XIII. This contains 124 stanzas while S.M. contains 33 granthas.
१६०. वेदान्तशास्त्रप्रकरणम् Vedantasastra Prakarana					O.I.	
१६१. शतश्लोकी Satasloki	" "	दे	D	अमू० P	V.V.P., (B.U. I.O., M.O.S.)	This is an important minor work of Sri Sankara in Sragdhara metre. This seems to be known also as Vedantasataka.
१६२. शतश्लोकीव्याख्या Satasloki Vyakhya	श्रीआनन्दगिरिः Sri Anandagiri	"	"	"	M.O.S.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
१६३. शतश्लोकीव्याख्या Satasloki Vyakhya	अज्ञातम् Not Known			ग्रमु N.P.	I.O., B.U.	
१६४. षट्पदी Shatpadi	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P		V.V.P.	It is not clear if this is the same 'Shatpadi' available in O. I. on which one Vaikunta Sastry has written a commentary, vide page 158 Vol. I, O. I.
१६५. सनत्सुजातीयभाष्यम् Sanatsujatiya Bhashya		"	"		V.V.P., Chow. Ashteker., (S. M., G.O.M.L., M.P.L., O.I., B.U., C.S.C.)	Bhashya by Sri Sankara on Sanatsujatiya, a portion of the Udyogaparva of Mahabharata when Sri Sanatsujata teaches philosophy to Dhritrashtra at the request of Vidura.
१६६. सनत्सुजातीयभाष्यम् Sanatsujatiya Bhashya	श्रीबिन्दुमाधवप्रसादः Sri Bindu Madhava Prasada			ग्रमु N.P.	C.S.C.	This is included here as it is a commentary on Sanatsujatiya for which Sri Sankara has also written a Bhashya.
१६७. सर्ववेदान्तसिद्धान्तसारसंग्रहः Sarvavedantasiddhanta Sara Sangraha	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P		V.V.P., (C.O. L., A.L., O.I.)	This is also attributed to one Sri Sadananda.
१६८. सर्वसिद्धान्तसंग्रहः Sarvasiddhanta Sangraha	" "	म M	ग्रमु N.P.		M.P.L., C.O.L. G.O.M.L., A.L.	This is attributed to Sri Sankara and contains the conclusions of the various systems of philosophy prevalent during his time. There is another work of this name attributed to one Sri Raghavananda which has been printed in T. S. S. as No. 52.
१६९. सर्वसिद्धान्तसंग्रहव्याख्या Sarvasiddhanta Sangraha- Vyakhya	श्रीशेषगोविन्दः Sri Seshagovinda				G.O.M.L.	The author who is a disciple of one Sri Madhusudana says that Uttara-Mimamsa contains 8 Adhyayas, Devata Kanda 4 Adhyayas and Jnana Kanda 4 Adhyayas and that Sri Govindabhagavatpada has written a commentary on the Devata Kanda.
१७०. सहजाष्टकम् Sahajashataka	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?	दे D	मु P		S.M.	This is printed at pages 5471 to 5473 of S.M. Catalogue.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१७१. स्वरूपनिरूपणम् Svarupa Nirupana	श्रीशङ्कराचार्यः ? Sri Sankaracharya ?	दे D	अमु N.P.	I.O.	This work is attributed to Sri Sankara and begins 'अनात्मभूतदेहदम् आत्मबुद्धिम् देहितम्' (?)
१७२. स्वरूपानुसन्धानस्तोत्रम् Svarupanusandhana Stotra		ग्र G		A.L.	
१७३. स्वात्मनिरूपणम् Svatmanirupana		दे D	मु P	V.V.P., (S.M. G.O.M.L., A. L., O.L., B.U.)	This is a familiar work of Sri Sankara and consists of 126 Arya verses. This is called as वेदान्तोदय, बोधोदय, अनुभूतिस्तावनि and Atmanirupana. This is also known as Svatanmaprakashika and Svatanmananda Prakashika. This begins "श्रीगुरुवरणद्वन्द्वं वेन्देज्जं मथितदस्मद्वन्द्वम्"
१७४. वेदान्तार्या सव्याख्या Vedantarya-Savyakhya	श्रीसच्चिदानन्दसरस्वती (व्याख्याता) Sri Sachidananda Saraswati (Commentator)		अमु N.P.	O.L., A.L.	Commentary on Svatanmanirupana which is also called as said above.
१७५. स्वात्मपूजा Svatmapuja	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D	मु P	V.V.P., (S.M., A.L., O.L.)	This is also known as Nirgunamanasika Puja.
१७६. स्वानुभवप्रकरणम् Svanubhava Prakarana	" "	ते Te	अमु N.P.	G.O.M.L.	
१७७. हरिमोडेस्तोत्रम् Harimide Stotra		दे D	मु P	V.V.P.	43 verses in praise of Vishnu. It deals with Advaita philosophy.
१७८. हरिमोडेटीका Harimide Tika	श्रीआनन्दगिरिः Sri Anandagiri	दे D	अमु N.P.	B.U., I.O., A.L.	
१७९. हरिमोडेव्याख्या-हरितत्त्वमुक्ताफलम् Harimide Vyakhya-Hari Tatwa Muktapala	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati		मु P	S.B.D., (G.O. M.L., C.O.L., A.L., S.M.)	Commentary on 177.
१८०. हरिमोडेव्याख्या-लघुदीपिका Harimide Vyakhya-Laghu- dipika	अज्ञातम् Not Known	ग्र G	अमु N.P.	P.U.S.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० ग्रमु०	उपलब्धिस्थानम्	विवरणम्
१८१. हरिमीडेस्तुतिव्याख्या Harimide Stuti Vyakhya	अज्ञातम् Not known.	दे D	ग्रमु N.P.	G.O.M.L.	
१८२. हस्तामलकीभाष्यम् Hastamalaki Bhashya	श्रीशङ्कराचार्यः Sri Sankaracharya	दे D		V.V.P., N.S.P., (S.M., O.I., M. P.L., I.O.)	Bhashya by Sri Sankara on a set of 13 slokas attributed to Sri Hastamalaka, a disciple of Sri Sankara. Sri Hastamalaka was born in Srivalli. He never spoke from the time of his birth. When Sri Sankara visited those parts, his parents brought him to Sri Sankara who asked him who he was. The boy then began to speak and verses came out of his mouth beginning "Naham Manushyo ... Nijabodharupaha".
१८३. हस्तामलकस्तोत्रव्याख्या Hastamalakastotra Vyakhya	श्रीस्वयंप्रकाशमुनिः Sri Swayamprakasa Muni	„ „	ग्रमु N.P.	G.O.M.L., G. S.C., S.M.	A commentary on Hastamalaka Stotra.
१८४. हस्तामलकस्तोत्रव्याख्या Hastamalakastotra Vyakhya	श्रीआनन्दप्रकाशभट्टारकः Sri Anandaprakasa Bhattacharaka	म M	„ „	G.O.M.L.	Do.
१८५. हस्तामलकश्लोकव्याख्या Hastamalakasloka Vyakhya	अज्ञातम् Not Known	दे D	„ „	G.O.M.L.	

Nos. 183 to 185 are included herein because they are also commentaries on Hastamalakiya for which Sri Sankara has written a Bhashya. The P. U. S. M. L. mentions a work called Vedantasara Sangraha with Hastamalakiya Bhashya. It is not clear if these are two different works or if one is the commentary on the other.

Besides the works mentioned above (1) One Sri Ramachandrananda Saraswati has written a commentary on Atmajnanopadesa Vidhi vide 3 G. 67 Ben. R. A. S. (2) One Sri Swami Nityananda Saraswati is said to have written a commentary on Advaita Pancharatna called Advaita Pancharatna Vivriti or Nirvanapanchaka Vivriti. This is said to have been printed. (3) One Sri Nityanandanuchara is said to have written a vivarana on Aparokshanubhuti, vide C.P. and B. Cat. (4) C.P. and B. also mentions a work called Samskara Bhashya by Sri Sankara. (5.) P. U. S. M. L. mentions a work called Siddhanta Panchaka Savyakhya, the text being attributed to Sri Sankara and the Vyakhya to one Sri Vimala Budhakara. (6.) A. L. mentions a work called Panchasloki Vyakhya as a work of Sri Sankara. (7.) I. O. Vol. 4 mentions a Panchikarana with 6 commentaries and a commentary called Advaitagama Hridaya on Panchikarana by one Sri Satyananda Saraswati. (8.) A. L. mentions two works called Mahavakyopadesa and Mahavakyopadesa Labhaprakarana as the works of Sri Sankara. (9.) A. L. also mentions one Patanjali Yogasutra Bhashya Vivarana as the work of Sri Sankara. (10.) Bori contains a work called Tatvabodha attributed to Sri Sankara.

अद्वैतप्रकरणग्रन्थाः

Advaita Prakaranagranthas

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	ग्र०	उपलब्धिस्थानम्	विवरणम्
१. अखण्डात्मप्रकाशिका Akhandatmaprakasika	श्रीगोपालानन्दसरस्वती Sri Gopalananda Saraswati	ते	Te	ग्र० N.P.	G.O.M.L.	An elementary treatise on Advaita.
२. अज्ञानध्वान्तचण्डभास्करः Ajnanadhlivanta Chanda Bhaskara	श्रीअमरेशशास्त्री Sri Amaresa Sastri	"	"	"	A.L.	A short treatise explaining "Tatvamasi"
३. अज्ञानस्वरूपम् Ajnanaswarupa	अज्ञातम् Not Known	प्र	G	"	G.O.M.L. (Incomplete)	
४. अद्वैतग्रन्थाः Advaitagranthas	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे	D	"	A.L.	Probably a collection of Dikshita's Advaitic works.
५. अद्वैतचन्द्रिका Advaitachandrika	श्रीसुदर्शनाचार्यः Sri Sudarsanacharya	"	"	मु P	S.B.D.	A good work on Sri Sankara's philosophy.
६. अद्वैतचिन्तामणिः Advaitachintamani	श्रीसुन्दरेशः Sri Sundaresa	प्र	G	ग्र० N.P.	G.O.M.L.	A work reflecting Dvaita and supporting Advaita, also known as Vedantanyayasangraha.
७. अद्वैतचिन्तामणिः Advaitachintamani	श्रीरंगोजीभट्टः Sri Rangoji Bhatta	दे	D	मु P	Chow.	Rangoji Bhatta is the brother's son and disciple of Bhattoji Dikshita. This is an attack on Madhvaism.
८. अद्वैतचिन्तामणिः Advaitachintamani	श्रीदेवः Sri Dava			ग्र० N.P.	O.I. (Incomplete)	
९. अद्वैतचूडामणिः Advaitachudamani	अज्ञातम् Not Known	प्र	G		A.L.	This is attributed to one Chidghanananda Sishya.
१०. अद्वैतजलजातम् Advaitajalajata	श्रीपाण्डुरङ्गः Sri Panduranga	दे	D		O.I.	
११. अद्वैततत्त्वदीपः Advaita Tatvadipa	श्रीनित्यानन्दः Sri Nityananda	प्र	G		S.M. (Incomplete)	Explains the meaning of "Tatvamasi".

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१२. प्रवृत्ततरणिः - Advaitatarani	श्रीनटेशार्यः Sri Natesarya	दे D	मु P		B.P.	The author's Guru Sri Ramasubba Sastri of Tiruvannallur wrote a work "Chandrika Khandanam" criticising Vyasaraya's Tatparya Chandrika. One Venkataramacharya wrote a work called Chandrika Prakasa Prastava. Advaita Tarani is a reply to this Chandrika Prakasa Prastava.
१३. प्रवृत्ततत्त्वप्रबोधनम् Advaita Tatvaprabodha	श्रीसाधुशान्तिचित्तः Sri Sadhusantichitta	"	"	"	A printed copy said to be available at the S. M. library.	
१४. प्रवृत्तवर्पणः Advaitadarpana	अज्ञातम् Not Known	"	अमु N.P.		O.I., P.U.S.M. L.	
१५. प्रवृत्तवर्पणव्याख्या Advaitadarpana Vyakhya	श्रीभजनानन्दः Sri Bhajanananda	"	"	"	"	The commentary is called Bhavaprakasika.
१६. प्रवृत्तदीपिका Advaitadipika	श्रीनरसिंहाश्रमी Sri Narasimhasrami	"	मु P		Chow. (O.I., G.O.M.L., I. O., A.I., G.O. L., M.O.L., S. M.)	An important work on Advaita.
१७. प्रवृत्तदीपिकाविवरणम् Advaitadipika Vivarana	श्रीनारायणाश्रमी Sri Narayanasrami	दे D	मु P		Chow.	Commentary on the above. This is also called Anandadipika. Besides this commentary, the Catalogus Catalogorum mentions two other tikas on Advaitadipika by Sadananda and Sundarayaji.
१८. प्रवृत्तदीपिका Advaitadipika	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	"	"	"	Sri Anantakrishna Sastri, Nurani, South Malabar.	This is a reply to Venkataramacharya's Chandrika Prakasa Prastava and Uttaradi Mutt Swami's Chandrika Mandana, both replies to Sri Ramasubba Sastri's Chandrika Khandana, criticising Vyasaraya's Chandrika.



ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
१९. अद्वैतदीपिका Advaitadipika	श्रीकामाक्षी Sri Kamakshi	दे D	मु P		It is not clear where it is available now.	The author was a native of Mayavaram in the Madras State. Probably the book may be available in Mayavaram.
२०. अद्वैतदीपिका Advaitadipika	श्रीगोपालशास्त्री Sri Gopala Sastri	"	"	"	Said to be printed in Banaras.	
२१. अद्वैतनवनीतम् Advaitanavanita	श्रीकृष्णावधूतः Sri Krishnavadhuta	"	ग्रमु	N.P.	G.O.M.L.	This gives in brief the essence of Advaita.
२२. अद्वैतनिर्णयः Advaitanirnaya	श्रीअच्युतमुनिः Sri Achyutamuni					Do. C. C. mentions another Advaitanirnaya by Sri Appayya Dikshita, probably a mistake for Sivadvaita Nirnaya.
२३. अद्वैतप्रकाशः Advaitaprakasa	श्रीदुर्गाप्रसादयतिः Sri Durgaprasada Yati					C. C. mentions two other Advaitaprakasas, one by Sri Ramamanda Yati mentioned in his Yatharthamanjari and the other by Sri Vasudeva Gnana mentioned in his Kaivalyaratna.
२४. अद्वैतबोधप्रकरणम् Advaitabodhaprakarana	अज्ञातम् Not Known	प्र G				

A short treatise in the form of questions and answers between pupil and teacher. It is not clear if this is the same as Advaita Bodha Dipika by a pupil of Chidambara Brahma Yogindra and Advaita Bodha by Ghanasyama whose brother became a Samnsyasi under the name Chidambaraguru.

२५. अद्वैतबोधामृतम् Advaitabodhamrita	अज्ञातम् Not Known	दे D	ग्रमु N.P.		C.O.L.	This seems to be a commentary on some other work.
२६. अद्वैतब्रह्मतत्त्वप्रकाशिका Advaitabrahmatatva Prakasika	श्रीवीरराघवयज्ज्या Sri Viraraghava Yajva	ते Te	मु P		V.P. Nellore.	
२७. अद्वैतब्रह्मसिद्धिः Advaitabrahmasiddhi	श्रीसदानन्दः Sri Sadananda	दे D	"	"	G.U. (Ben.R.A. S., O.I.)	

A very good work criticising the systems of Jains, Charvakas, Yogacharas, Naiyayikas, etc. and establishing Advaita. A study of this book will make one not only well versed in Advaita but will also make him understand clearly all the other systems.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	सू०	अमु०	उपलब्धिस्थानम्	विवरणम्
२८. अद्वैतब्रह्मसिद्धिव्याख्यारत्नम् Advaitabrahmasiddhi Vya- khyaratna	श्रीआनन्दपूर्णमुनीन्द्रः Sri Anandapurna Mumindra	दे		अमु N.P.	Ben. R.A.S.	There seems to be another commentary on Advaita Brahmasiddhi called Advaita Bra- hmasiddhi Viniyoga Sangraha (vide C.C.).
२९. अद्वैतमकरन्दः-सटीकः Advaitamakaranda Satika	श्रीलक्ष्मीधरः Sri Lakshmidhara			मु P	V.V.P. (B.U., I.O., O.I., G. O.M.L., C.O. L., M.P.L., A. L., S.M.)	A brief treatise in support of Advaita. The author himself seems to have written a brief tika. This is also printed at Vasumati Press, Madras.
३०. अद्वैतमकरन्दव्याख्या-रसाभिव्यञ्जिका Advaitamakarandavyakhya- Rasabhivyanjika	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati				V.V.P.	The C.C. mentions six other commentaries on Advaitamakaranda.
३१. अद्वैतमकरन्दः Advaitamakaranda	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmenra	”		अमु N.P.	S.S.M.	There is a commentary called Vijnana Dipika in S.S. Mutt, Kumbakonam on Advaita- makaranda.
३२. अद्वैतमार्तण्डः Advaita Martanda	श्रीब्रह्मानन्दतीर्थः Sri Brahmananda Tirtha	”		मु P	It is not clear where the book is available now.	It is not clear if it refers to Lakshmidhara's or Sadasiva Brahmenra's Advaita Makaranda.
३३. अद्वैतमार्तण्डः Advaita Martanda	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे		मु P	V.P. Calcutta.	This is a reply to Vyasasiddhanta Martanda which is itself a criticism on Ayyanna Dik- shita's Vyasa Tatparya Nirṇaya.
३४. अद्वैतमुक्ताकलापः Advaitamuktakalapa	अज्ञातम् Not Known	ते		मु P	Kavi Ranjen Press (?) Vidya Vilas Press, Madras. (I.O.)	This seems to be a compilation.
३५. अद्वैतमुक्तासरः Advaitamuktasara	श्रीलोकनाथः Sri Lokanatha	दे		अमु N.P.	G.O.M.L.,C. O.L.	A short work criticising Ramanuja's and Ma- dhva's systems. The author is the great grandson of Narasimhaswami of Alangudi.
३६. अद्वैतमुक्तासरव्याख्या-कान्तिः Advaitamuktasara Vyakhya- Kanti					G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकृतनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	निर्धारणम्
३७. अद्वैतरत्नम् (अभेदरत्नम्) Advaitaratna (Abhedaratna)	श्रीमल्लनारायणः Sri Mallanaradhiya	दे		अमु	G.O.M.L.	
३८. अद्वैतरत्नदीपिकाव्याख्या Advaitaratnadipika Vyakhya	अज्ञातम् Not Known	"		"	G.O.M.L.	Neither the name of the author nor the commentator is found.
३९. अद्वैतरत्नप्रकाशः Advaitaratna Prakasa	श्रीअमरेश्वरशास्त्री Sri Amareswara Sastri	Te			M.S.L.	
४०. अद्वैतरत्नप्रकाशिका Advaitaratna Prakasika	अज्ञातम् Not Known	"		"	G.O.M.L.	It is not clear if this is the same as Advaitaratna, Prakasa (542), Maharaja's Palace Library, Trivandrum, where it is said that Advaitaratna is the text by Sri Nrisimhasramani and that the commentary (prakasa) is by one who seems to be a disciple of Sri Vasudevendra.
४१. अद्वैतरत्नरक्षणम् Advaitaratnarakshana	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे		मु	N.S.P.	An important work on Advaita treating of Paramarthika Satya, Vyavaharika Satya and Pratibhasika Satya.
४२. अद्वैतरत्नाकरः Advaitaratnakara	श्रीअनन्तभट्टः Sri Ananta Bhatta	दे		अमु	A.S.L.	
४३. अद्वैतमुकुरः Advaita Mukura	श्रीरङ्गराजाध्वरी Sri Rangarajadhvari	"		"	O.I.	It is not clear if this is the same as Advaitavidya Mukura by Sri Rangarajadhvari.
४४. अद्वैतविद्याविनोदः Advaitavidya Vinoda	श्रीअच्युतशर्ममोदकः Sri Achyutasarma Modaka	"		"	O.I.	
४५. अद्वैतविवेकः Advaitaviveka	अज्ञातम् Not Known	"		"	O.I.	It is not clear if this is the same as Advaita Viveka by one Asadhara Bhatta on which one Ramakrishna has written a commentary.
४६. अद्वैतवेदान्तरहस्यकारिकावली Advaitavedantarahasyaka i- kavali.	अज्ञातम् Not Known	ते		"	G.O.M.L.	
४७. अद्वैतवेदान्तविषयः Advaitavedantavishaya	" "	"		"	G.O.M.L. (Incomplete)	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४८. अद्वैतशतकम् Advaitasataka	अज्ञातम् Not Known	म M	अमु N.P.	G.O.L., I.O., S.S.M., M.P.L	This is a short treatise on Advaita and begins "Prananya Paramatmanam".
४९. अद्वैतशास्त्रसारोद्धारः Advaitasastrasaroddhara	श्रीरङ्गोजीभट्टः Sri Rangoji Bhatta		" "	S.B.L.	
४०. अद्वैतशास्त्रार्थविचारः Advaitasastrarthavichara	श्रीहरियशदशर्मा Sri Hariyasas Sarma	दे D	अमु N.P.	P.U.S.M.L.	
५१. अद्वैतश्रुतिभेदनिरासः Advaitasrutibhedanirasa	अज्ञातम् Not Known	" "	" "	G.O.M.L.	Supports Advaita interpretation and criticises Dvaita interpretation of the Srutis.
५२. अद्वैतसंग्रहः Advaitasangraha	श्रीरामः Sri Rama	म M	" "	M.P.L., G.O. L., A.L.	This is of much use to those who want to acquire an elementary knowledge of Advaita.
५३. अद्वैतसाम्राज्यम् Advaitasamrajya	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	दे D	मु P	S.B.D. (O.I.)	A work in refutation of Advaita.
५४. अद्वैतसारः Advaitasara	अज्ञातम् Not Known	" "	" "	A printed copy is available in S.M.	
५५. अद्वैतसिद्धाञ्जनम् Advaitasiddhanjana	" "	" "	अमु N.P.	G.O.M.L. (Incomplete)	A criticism of Sri Bhashya of Sri Ramanuja. Contains only the first pada of the first Adhyaya.
५६. अद्वैतसिद्धान्तचन्द्रिका Advaitasiddhanta Chandrika	श्रीचन्द्रिकाचार्यः Sri Chandrikacharya	" "	मु P	S.V.P. Kunba- konam and O. P. Madras.	The book is in the form of questions and answers and is said to be a very learned composition. The author himself has written a commentary on this called "Amritara-sajhari". This is also called Advaita Siddhanta Guruchandrika.
५७. अद्वैतसिद्धान्तविजयः Advaitasiddhanta Vijaya	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
५८. अद्वैतसिद्धान्तविजयव्याख्या Advaitasiddhantavijaya Vya- khya	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० प्रमु०	उपलब्धिस्थानम्	विवरणम्
५६. अद्वैतसिद्धान्तविद्योतना Advaitasiddhanta Vidyotana	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati	दे	मु	Chow. (B.O.R. I., A.L., G.O. M.L.)	This work refutes the Nyaya School. This is regarded as one of the best works of Brahmananda.
६०. अद्वैतसिद्धान्तवैजयन्ती Advaitasiddhanta Vijayanti	श्रीत्र्यम्बकशास्त्रा Sri Tryambaka Sastri	"	"	V.V.P. (G.O. M.L., O.I., P. U.S.M.L.)	
६१. अद्वैतसिद्धान्तसंक्षेपः Advaitasiddhanta Sankshepa	अज्ञातम् Not Known	प्र	प्रमु	G.O.M.L.	This is also called Advaitavedanta Sankshepa.
६२. अद्वैतसिद्धान्तसारसंग्रहः Advaitasiddhantasara Sangraha	श्रीनारायणाश्रमी Sri Narayanasrami	दे	मु	S.B.D. (S.M.)	
६३. अद्वैतसिद्धान्तसूत्रमुक्तावलिः Advaitasiddhantasutra Muktavali	अज्ञातम् Not Known	प्र	प्रमु	G.O.M.L.	
६४. अद्वैतसिद्धिः Advaitasiddhi	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे	मु	G.P., N.S.P., S.V.P.	This is one of the most important works in Advaitavedanta. This gives a crushing reply to Vyasaraya's Nyayamrita.
६५. अद्वैतसिद्धिव्याख्या-गुरुचन्द्रिका Advaitasiddhivyakhyā-Guruchandrika	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Saraswati			M.S.S. (M.U., A.L., C.O.L.)	This is a commentary on Advaitasiddhi. The author in his other work Laghu chandrika says: "विस्तारस्तु गुरुचन्द्रिकायां द्रष्टव्य". The author says that his Guru Sri Sivaramayogi is the real author of the two chandrikas and that he is only the scribe.
६६. अद्वैतसिद्धिव्याख्या-लघुचन्द्रिका Advaitasiddhivyakhyā-Laghuchandrika				N.S.P.	Commentary on Advaitasiddhi.

One Vyasarayayati wrote Nyayamrita criticising Advaita. Madhusudhana wrote Advaitasiddhi as a reply to this Nyayamrita. One Ramacharya wrote a commentary called Tarangini on Nyayamrita criticising Madhusudhana. To this Brahmananda Saraswati replied in his Chandrika. Vanamali Misra again criticised Brahmananda's Chandrika in his (Tarangini) Saurabha. Another work Nyaya Bhaskara was written criticising Brahmananda. This Nyaya Bhaskara was criticised by Tyagarajamakhi (Raju Sastri of Mamargudi in his Nyayendusekhara).

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
६७. अद्वैतसिद्धिव्याख्या-सिद्धिव्याख्या Advaitasiddhivyakha-Siddhi- vyakhya	श्रीबलभद्रः Sri Balabhadra	दे D	मु P		N.S.P.	This is a commentary on Advaitasiddhi and attempts to refute Tarangini. Madhavananda Saraswati says in his Siddhantabindu that it was written for Balabhadra who was his Sishya.
६८. लघुचन्द्रिकाव्याख्या Laghuchandrika Vyakhya	श्रीविठ्ठलेशोपाध्यायः Sri Vittalesopadhyaya	"	"		N.S.P.	A very good commentary on Laghuchandrika, specially criticising Vanamala Misra's Tarangini Saurabha.
६९. अद्वैतसिद्धिसिद्धान्तसारः Advaitasiddhi Siddhantasara	श्रीसदानन्दव्यासः Sri Sadananda Vvasa	"	"		Chow.	The author himself has written a commentary on this. Both have been published in Chowkhamba. He says he has written this for the use of those who cannot understand Advaitasiddhi.
७०. अद्वैतसिद्धिरत्नम् Advaitasiddhi Ratna	अज्ञातम् Not Known	प्र G	अमु N.P.		A.I.	A critical discussion of the second definition of Mithvatva in Advaitasiddhi.

Sri Purushottama Saraswati author of Bindusandipana, a commentary on Sri Madhusudhana Saraswati's Siddhantabindu, seems to have written a commentary on Advaitasiddhi called Siddhi Sadhaka, vide pages 20 and 70 of Siddhantabindu with Bindhusandipana, Gaekwad Oriental Series. But no manuscript even of this is available. P.U.S.M.I. mentions a work called Advaitasiddhi Sarachandrika. It is not clear if this refers to Advaitasiddhi, Laghu Chandrika or Siddhantasara. There is a book called Advaitasiddhi Upanyasa in the R.A.S. Bengal. It seems to be a rather independent work.

७१. अद्वैतसुधा Advaitasudha	श्रीनारायणसरस्वती Sri Narayana Saraswati	दे D	मु P		L.V.P., (Bombay) (S.B., O.I.)	It is not clear if this is the same as Advaita- brahmasudha, O.I.
७२. अद्वैतसुधासिन्धुः Advaitasudha Sindhu	श्रीकृष्णशर्मा Sri Krishna Sarma		अमु N.I		O.I.	It is not clear if this is a commentary on Advaitasudha.
७३. अद्वैतस्तवः-सव्याख्यः Advaitastava-Savyakhya	श्रीरघुनाथसूरिः Sri Raghunatha Suri	दे D	मु P		G.P.P.	A work refuting the doctrines of Dvaita. One Panduranga Sastri has written a com- mentary called Jnananjana Salaka.



Vasudeva Abhyankar

Vasudeva Abhyankar belongs to Maharashtra. He was the editor of many of the books published by the Anandasram, Poona. He has written 'Advaitanoda' wherein he discusses the interpretation of Sri Sankara and Sri Ramanuja and concludes that Sankara's interpretation is the correct one. This is a useful work for a comparative study of both the systems.



Upanishad

Brahmdendra Swami

The Present Head of the Upanishad
Brahmdendra Mutt, Kancheepuram



Viswa Vikhyatha Karapatri

Founder, Dharma Sangha Rama Raja
Parished, Kasi.



Kaladi Venkatachala Sastri

Kaladi Venkatachala Sastri belongs to Palghat. He is a scholar in Vedanta and has contributed an article in Advaita Sabha Golden Jubilee Volume, on **Advaitananda Swarupa**.



S. Subramania Sastri

Sri S. Subramania Sastri was born in Pranthiyankarai in Tanjore District. After studying Sahitya and Vedanta under Sri Sivaramendra Saraswathi, he studied Nyaya under Sami Sastri of Vishnupuram. He completed Nyaya under Venkatesa Sastriar of Bangalore and Mimamsa under Vaidyanatha Sastri of Bangalore. He completed his study of Vedanta under Venkatesa Sastri of Bangalore. He was the Advaita Sabha Pandit from 1942 to 1948. He is the editor of "Brahma Vidya" the journal of the Kumbakonam Advaita Sabha. He has contributed many articles to Advaita Sabha Golden Jubilee Number and other Journals and also edited and published Bhatta Dipika with the commentary; Prabhavathi, Vedanta Kaumudi Brahma Sutra Sankara Bhasya with Tippani, Brahma Sutra Bhasya Vyakyas Advaita Bhushana and Subodhini of Bodhendra and Narayana Tirtha, Nyayaratna Dipawali, Abhoga of Lakshmi Nrisimha, Nyayendu Sekhara, Pramanamala and Padartha Tatwa Vivarana. He is now the lecturer in Sanskrit in the University of Madras.



Mandalika Venkata Sastri

Sri Mandalika Venkata Sastri is a native of Batnavalli in East Godavari Dt., Andhra Pradesh. He is a great scholar in Nyaya and Vedanta. He was teaching Nyaya and Vedanta in Nellore, Masulipatam and Eluru. He has written learned articles in the Advaita Sabha Golden Jubilee Volume on Advaita in Bhagavata and on Bhagavat Gita.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७४. अद्वैतानुभवप्रकाशः Advaitanubhava Prakasa	अज्ञातम् Not Known	दे	अमु N.P.	S.C.C. (It is not clear if this has been printed in N.S.P.)	S.B.D. mentions an Advaitanubhava Prakasa by one Raghavanandaji. It is not clear if it is the same as this work.
७५. अद्वैतानुभवोल्लासः Advaitanubhavollasa	श्रीसुब्रह्मण्येन्द्रः Sri Subrahmanyendra	ते	अमु N.P.	G.O.M.L.	
७६. अद्वैतानुभूतिः Advaitanubhuti	अज्ञातम् Not Known	दे	"	O.M.L., O.I.	It is not clear if this is Sri Sankara's work.
७७. अद्वैतानुभूत्यष्टकम् Advaitanubhutyashtaka	श्रीजीवन्मुक्तभिक्षुः Sri Jivanmukta Bhikshu	"	मु P	Mentioned in I.O. cat. vol 1	The author himself seems to have written a commentary called Bhavartha Dipika.
७८. अद्वैतानुसन्धानम् Advaitanusandhana	श्रीरामब्रह्मेन्द्रशिष्यः Sri Ramabrahmendra Sishya			S.M.	
७९. अद्वैतामृतम् Advaitamrita	श्रीजगन्नाथसरस्वती Sri Jagannatha Saraswati			J.P. (I.O., O.I. S.M.)	An allegorical work describing the wanderings of Chittavriti (described as a woman) in search of salvation which she finds by following the instructions of her brother Viveka. The author himself seems to have written a commentary on this (B.O.R.I.).
८०. अद्वैतामृतसारकम् Advaitamrita Saraka	श्रीआदिनारायणः Sri Adinarayana		अमु N.P.	C.O.I.	
८१. अद्वैतामोदः Advaitamoda	श्रीवामुदेवाभयङ्करशास्त्री Sri Vasudevabhayankara Sastri		मु P	An.	The author discusses Mayavada, Paramartha-vada and other vadas according to the views of Sri Sankara and Ramanuja and concludes that Sri Sankara's interpretation is correct. This is very very useful for making a comparative study of both the systems. One Viraraghavachari has written a reply to this called Pramatha Prakasika.
८२. अधिष्ठानविवेकः Adhishtana Viveka	श्रीपूर्णप्रकाशानन्दसरस्वती Sri Purnaprakasananda Saraswati	ते	अमु N.P.	A.I.,	A treatise dealing with super-imposition of appearance.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८३. अध्यात्मप्रकरणम् Adhyatma Prakarana	अज्ञातम् Not Known	दे D	अमु N.P.	O.I.	
८४. अध्यात्मवासुदेवः Adhyatma Vasudeva	श्रीरमणीदासः Sri Ramanidasa	" "	" "	Ben. R.A.S.	
८५. अध्यारोपः Adhyaropa	श्रीवासुदेवशिष्यः Sri Vasudeva Sishya	ते Te	" "	S..M., G.O.M. L.(Incomplete)	
८६. अध्यारोपप्रकरणम् Adhyaropa Prakarana	अज्ञातम् Not Known	ग्र G	" "	G.O.M.L., O. I., A.L.	It is not clear if this is the same as Adhyatma Prakarana No.D.16075 G.O.M.L.
८७. अनिवचनीयव्याप्तिसिद्धिः Anirvachaniyakhyati Siddhi	" "	ते Te	" "	S.M.	
८८. अनुबन्धचतुष्टयम् Anubandhachatushtaya	" "	दे D	" "	A.L.	
८९. अनुभवपञ्चकम् Anubhavapanchaka				A.L.	
९०. अनुभवपञ्चविंशतिः Anubhava Panchavimsati		" "	मु P	S.M. (This is printed in S.M. catalouge vol. 13)	Expresses the experiences of one who realises that he is one with the Brahman.
९१. अनुभवविलासः Anubhavavilasa	श्रीहरिहरपरमहंसः Sri Harihara Paramahamsa	दे D	अमु N.P.	G.O.M.L.	The author describes the experiences in his realisation of Brahman. This is in the form of a Guru's teaching to his Sishya.
९२. अनुभवसोपानम् Anubhavasopana	अज्ञातम् Not Known	ते Te	मु P	S.M. (This is printed in vol. 13 of the S.M. catalouge)	This describes the various states one has to pass through to reach Brahman.
९३. अनुभववेदान्तविषयः Anubhava Vedantavishaya		" "	अमु N.P.	G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६४. अनुभवामृतम् Anubhavamrita	श्रीबालकृष्णब्रह्मानन्दयोगी Sri Balakrishna Bralumananda Yogi	दे D	अमु N.P.	A.L.	
६५. अनुभवोल्लासः Anubhavollasa	अज्ञातम् Not Known	ते Te	"	G.O.M.L.	It is not clear if this is the same as Advaitanu- bhavollasa by Subrahmanya. There is ano- ther Anubhavollasa in A.L. Is this the same ?
६६. अनुभूतिरत्नमाला Anubhuti Ratnamala		प्र G	"	A.L.	Seems to be the same as verses 103 to 150 of Sri Sadasivabrahmendra's Bodhodaya.
६७. अनुवेदान्तम् Anuvedanta	श्रीरामाशास्त्री Sri Rama Sastri	दे D	"	A.L.	
६८. अपवादप्रकरणम् Apavada Prakarana	अज्ञातम् Not Known	"	"	A.L.	
६९. अमनस्कम् Amanaska	अज्ञातम् Not Known			B.U., I.O.	This is also called Svayambodha.
१००. अवधूतगीता Avadhutagita	श्रीवत्तात्रेयः Sri Dattatreya			Ashteker, (G. O.M.L., M.P. L., C.O.L., A.L.	This is a short exposition in 7 prakaranas in the form of a dialogue between Sri Dattatreya and Goraksha. This is also called Jivan- mukti Gita, Jivammukti Lakshana and Adbhuta Gita.
१०१. अवधूतगीताटीका Avadhutagita Tika	श्रीपरमानन्दतीर्थः Sri Paramananda Tirtha		अमु N.P.	A.L., G.O.M. L.	C.C. mentions commentaries on Avadhutagita by Bhasurananda, Sadananda and Svayam- prakasa. It is not clear if Avadhuta Grantha mentioned in A.L. and P.U.S.M.L. is the same as Avadhutagita ?
१०२. अवधूतसम्प्रदायपञ्चरत्नावलिः Avadhuta Sampradayapan- charatnavali	श्रीशुकानन्दयोगीन्द्रः Sri Sukananda Yogindra	ते Te	"	I.O.	This describes the state of an Avadhuta.
१०३. अवधूताष्टकम् Avadhutashtaka	अज्ञातम् Not Known	प्र G	"	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
१०४. अवस्थात्रयोल्लासः Avasthatrayollasa	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
१०५. अविमुक्तनिर्मुक्तसारः Avimuktanirukti Sara		दे D		Bom. R.A.S. (Incomplete)	This is a Vedantic work on the efficacy of Banares for giving salvation. This is based on Jabalopanishad. This has a commentary by an unknown author.
१०६. अष्टावक्रगीता Ashtavakragita	श्रीअष्टावक्रः Sri Ashtavakra	,, ,,	मु P	Ashteker (Ben R.A.S., I.O., M.P.L., S.M., G.O.M.L.)	This is also called Adyatnapradipa and Avadhutambluti. This is in the form of a conversation between Ashtavakra and Janaka.
१०७. अष्टावक्रगीताव्याख्या-दीपिका Ashtavakragita Vyakhya-Dipika	श्रीविश्वेश्वरः Sri Visweswara	दे D	अमु N.P.	I.O., Bom. R. A.S., M.P.L., Ben. R.A.S., G.O.M.L., A.L. S.M., B.U.	Purnananda Tirtha, Baswananda and Mukundamuni are said to have commentaries on Ashtavakra Gita.
१०८. अष्टोत्तरसहस्रमहावाक्यरत्नावलिः Ashtotharasahasra Mahavakyaratnavali	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	ते Te	मु P		This is the same as Mahavakya Ratnavali by Ramchandrendra.
१०९. असङ्गात्मप्रकरणम् Asangatma Prakarana	श्रीशङ्करभारतीतीर्थः Sri Sankarabharati Tirtha	,, ,,	अमु N.P.	S.M.	The author himself seems to have written a commentary on this.
११०. असङ्गात्मविवरणम् Asangatma Vivarana	अज्ञातम् Not Known	,, ,,	,, ,,	G.O.M.L.	
१११. अहमर्थविवेकः Ahamartha Viveka		,, ,,	,, ,,	S.M. (Incomplete)	This is in the nature of a conversation between Siva and Suka. This may probably be part of some purana.
११२. आचार्यकारिका Acharya Karika	श्रीउदयनाचार्यः Sri Udayanacharya	बं Be		C.S.S.	This contains verses on Paramatma based on Nyaya philosophy. This is also called Kusunjanjali. It is not clear if this is Advaitic.

प्रदत्तप्रकरणप्रत्याः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
११३. आत्मतत्त्वम् Atmatatwa	अज्ञातम् Not Known	दे D	मु P	S.M. (Printed in S.M. Cat.Vol. 13.)	
११४. आत्मतत्त्वम् Atmatatwa	श्रीराघवः Sri Raghawa	" ,,	अमु N.P.	B.U.	This is a refutation of Buddhist doctrines.
११५. आत्मतत्त्वविचारः Atmatatwa Vichara	अज्ञातम् Not Known	" ,,	अमु N.P.	O.I. (Incom- plete)	
११६. आत्मतत्त्वविवेकः Atmatatwa Viveka	श्रीउदयनाचार्यः Sri Udayanacharya	" ,,	मु P	Chow.	This treats with the nature of the soul, but it is not clear if this can be classified as Advaita.
११७. आत्मतत्त्वविवेकः Atmatatwa Viveka	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	It is not clear if this is the same as No. 112.
११८. आत्मदर्शनयोगः Atmadarsanayoga	श्रीसच्चिदानन्दसरस्वती Sri Sachidananda Saraswati	दे D	मु P	I.O.	Printed at Ramakrishna Printing Press, Allahabad.
११९. आत्मपञ्चकम् Atmapanchaka	श्रीनीलकण्ठः Sri Nilakanta			I.O.	
१२०. आत्मपरीक्षा Atmapariksha	श्रीभास्करदीक्षितः Sri Bhaskara Dikshita	प्र G	अमु N.P.	S.M., G.O.M.L.	This is also called Atmatatwa Pariksha. It is not clear if the author's father, Umamahesvara has written a work called Atmatatwa-pariksha.
१२१. आत्मप्रकाशिका Atmaprakashika	श्रीनन्दरामतर्कवागीशः Sri Nandarama Tarkavagisa	ब Be	" ,,	I.O., Ben. R.A. S.	One Kasiram is reported to have written a commentary on this. This is also called Atmatatwaprakashika.
१२२. आत्मबोधः Atmabodha	श्रीईश्वरकृष्णः Sri Iswarakrishna	दे D	" ,,	O.M.L.	
१२३. आत्मबोधप्रकरणम् Atmabodha Prakarana	अज्ञातम् Not Known	म M	अमु N.P.	G.O.L.	This is a compendium of philosophical maxims.
१२४. आत्मविद्याविलासः Atmavidya Vilasa	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmenbra	दे D	मु P	V.V.P.	This describes the state of one who has realised Brahman.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१२५. आत्मविवेकः Atma Viveka	अज्ञातम्. Not Known	दे	D	अमु N.P.	I.O.	
१२६. आत्मविवेचनिका Atma Vivechanika	श्रीकृबेरानन्दः Sri Kuberananda			" ..	O.I.	
१२७. आत्मषट्कदीपिका Atmashatka Dipika	अज्ञातम् Not Known	दे	D		G.S.G.	
१२८. आत्मानात्मपञ्चकोशविवेकः Atmanatma Panchakosa Viveka		"	"	"	S.M. (Incomplete)	
१२९. आत्मानात्मविवेचनम् Atmanatma Vivechana	श्रीमहेश्वरानन्दसरस्वती Sri Maheswarananda Saraswati	"	"	"	G.O.M.L.	
१३०. आत्मानुभवः Atmanubhava	श्रीबालशास्त्री गार्डे Sri Balasastry Garde	दे	D	अमु N.P.	O.M.L.	
१३१. आत्मानुसन्धानम् Atmanusandhana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	"	"	मु P	V.V.P., S.M. (Cat. Vol. 13)	
१३२. आत्मार्कबोधः व्याख्यासहिता Atmarkabodha Vyakhya- sahita	श्रीगोविन्दभट्टः Sri Govindabhatta	"	"	अमु N.P.	Bom. R.A.S.	The author himself has written a commentary on this.
१३३. आनन्ददीपटीका-विशुद्धदृष्टिः Anandadipatika-Visuddha- drishti	श्रीरामनाथः Sri Ramanatha	प्र	G	" ..	G.M.O.L.	This is a commentary on Sivananda Yati's Ananda Dipa. The original text is in two Adhyayas.
१३४. आनन्दप्रकरणव्याख्या Anandaprakarama Vyakhya	अज्ञातम् Not Known	दे	D	" ..	S.M.	
१३५. आनन्दब्रह्मलहरी Anandabrahmalahari					S.M.	
१३६. आनन्दलहरी-चन्द्रिकाव्याख्यासहिता Anandalahari-Chandrika Vyakhyasahita	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita			मु P	S.V.P., (G.O. M.L., S.M.	This is a work reconciling Sri Kanta's Bhashya with Sri Shankara Bhashya (Brahmasutra).

ग्रन्थनामानि	ग्रन्थकर्तृ नामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
१३७. आनन्दरससागरः Anandarasa Sagara	श्रीआनन्दाश्रमी Sri Anandasrami	ते	ग्रमु			
		Te	N.P.		G.O.M.L.	
१३८. आनन्दानुभवः Anandanubhava	अज्ञातम् Not Known	"	"			
		"	"		G.O.M.L.	
१३९. आम्नायव्याख्यानम् Annaya Vyakhya	"	"	"			
	"	"	"		O.I.	
१४०. आराध्यादिमतदूषणम् Aradhyadi Matadushana	श्रीत्यागराजदीक्षितः Sri Tyagaraja Dikshita	दे	"			
		D	"		A.L.	
१४१. इष्टसिद्धिः Ishtasidhi	श्रीविमुक्तात्मन् Sri Vimuktatman	—	—			
		—	—			

This is an important Advaita work. This is referred to in Bhiksuka's Tatvapradipa, Amalananda's Kalpataru, Vedanta Desika's Satyarthasiddhi. Yamunacharya refers to this work in his Atmasidhi. The author himself has written a vivarana on some portion of this.

१४२. इष्टसिद्धिव्याख्या Ishtasidhi Vyakhya	श्रीज्ञानोत्तमः Sri Jnanottama	दे	मु			This is complete. Only extracts are printed in the Gackwad Series.
		D	P		G.O.S.	
१४३. इष्टसिद्धिव्याख्या-विवरणम् Ishtasidhi Vyakhya Vivarana	श्रीआनन्दानुभवः Sri Anandanubhava	"	ग्रमु			
		"	N.P.		A.L.	
१४४. इष्टसिद्धिविवरणम् Ishtasidhi Vivarana	श्रीअनुभूतिस्वरूपः Sri Anubhutiswarupa	"	"			
		"	"		M.P.L., G.O. M.L.	
१४५. ईश्वरगीताभाष्यम् Iswaragita Bhashya	श्रीविज्ञानभिक्षुः Sri Vijnana Bhikshu	"	"			
		"	"		S.B.L.	
१४६. ईश्वरप्रतिपत्तिप्रकाशः Iswarapratipatti Prakasa	श्रीमधुसूदनसरस्वती Sri Madhusudana Saraswati	दे	मु			
		D	P		T.S.S.	Though this work deals mainly with Bhakti, the author as usual has brought in Advaita doctrines to explain some doubts.
१४७. उत्तरगीताव्याख्या Uttaragitavyakhya	श्रीगौडपादाचार्यः Sri Goudapadacharya	दे	मु			
		D	P		V.V.P., G.P.P.	

Uttara Gita is said to form part of Mahabharata, but is not found in any of the present editions of the same. But since Sri Gaudapadacharya, the author of the Mandukya Karikas and the Paramaguru of Sri Sankara has written a commentary on it, it cannot be said to be a modern work. Arjuna, having forgotten the teachings of the Gita amidst his worldly pleasures, requests Sri Krishna to explain once more the same. The result is Uttara Gita.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१४८. उदासीनसाधुस्तोत्रम् सव्याख्यम् Udasinasadhustotra Savya- khyā	श्रीदेवतीर्थस्वामी Sri Devatirtha Swami	दे D	मु P		N.S.P.	One Swami Brahmananda has written a commentary on this.
१४९. उन्मत्तप्रलापः Unmatta Pralapa	अज्ञातम् Not Known	” ”	अमु N.P.		O.I.	
१५०. उपदेशपञ्चदशी-सव्याख्या Upadesapanchadasi-Savya- khyā	श्रीसत्यनारायणशर्मा Sri Satyanarayana Sarma	” ”	मु P		Pandit Trilok- nath Misra, 41, Sakti Vinayaka Lane, Benaras.	A short work dealing with Vairagya and Advaita. One Balabhadra Sarma has written a commentary on this.
१५१. उपदेशसारः Upadesa Sara	श्रीविश्वनाथः Sri Viswanatha	” ”	अमु N.P.		S.M.	A work on the model of Upadesa Sahasri.
१५२. उपदेशशिक्षामणिः Upadesasikhamani	श्रीत्यागराजः Sri Tyagaraja	” ”	मु P		S.M. (Cat. Vol. 13.)	This is on the model of Bhaja Govindham. The chorus is “भज गोविन्दं बुद्धिमान्ते”
१५३. उपसदनव्याख्यानम् Upasadana Vyakhyana	श्रीआनन्दघनः Sri Anandaghana	” ”	अमु N.P.		G.O.M.L.	This deals with the conduct of a Sishya approaching a Guru for enlightenment.
१५४. उपाधिमण्डनम् Upadhimanandana	अज्ञातम् Not Known	प्र G	अमु N.P.		G.O.M.L. (In- complete)	This begins “पूर्णानन्दाय निर्भेदपरमानन्दमूर्तये । व्यासशंकररूपाय श्रीपरब्रह्मणे नमः ॥”
१५५. उपासनाप्रयोगः Upasanaprayoga	श्रीवेङ्कटेश्वरदीक्षितः Sri Venkateswara Dikshita		”		T.T.L.	Treats of the various Upasanas mentioned in Chandogyopanishad.
१५६. ऊर्मिषट्कम् Urmishatka	अज्ञातम् Not Known	दे D	मु P		S.M. (Cat. Vol. 13.)	This describes the six urmis, hunger, thirst, grief, moha, Jara and mrityu.
१५७. ऋभुगीता Ribhugita		प्र G	अमु N.P.		G.O.M.L., S. M., A.L.	This is written in Puranic style in the form of a conversation between Sanatkumara and Ribhu. There is a printed book called Ribhu Gita. It is not clear if that is the same as this.
१५८. एकश्लोकप्रकरणम् Ekashlokaprakarana	श्रीलीलाविभूतिः Sri Lilavibhuti				O.I.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१५६. एकश्लोकप्रकरणव्याख्या Ekaslokaprakarana Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Si Upanishad Brahmenndra	प्र G		अमु N.P.	O.I.	
१६०. एकश्लोकी-सव्याख्या Ekasloki-Savyakhya	श्रीस्वयम्प्रकाशमुनिः Sri Swayamprakasamuni	"		"	A.L.	This is different from Sri Sankara's Ekasloki.
१६१. कर्मकर्मविवेकनौका Karmakarma Viveka Nouka	अज्ञातम् Not Known	प्र G		अमु N.P.	G.O.M.L., A.L.	The A.L. Catalogue gives the name of the author as Upanishad Brahmenndra.
१६२. काशीपञ्चकम् Kasi-panchaka		"		"	A.L.	This is different from Sri Sankara's Kasi Panchaka.
१६३. कुतर्कखण्डनम् Kutarka Khandana		"		"	G.O.M.L.	This is a criticism of Advaita interpretation of certain Vedantic passages.
१६४. कुतर्कनिरासः Kutarkanirasa		"		"	S.M.	
१६५. कुमारकारिका Kumarakarika		दे D			G.O.L.	This gives an Adhyatmic meaning to the characters in the Gita. Seems to be an abridgement of the Gita.
१६६. कैवल्य (दीप) दीपिका-प्रभाव्याख्या- समेता Kaivalyadipika-Prabhavya- khyasameta	श्रीकृष्णः Sri Krishna	"		"	A.L.	
१६७. कैवल्यदीपिका-सव्याख्या Kaivalyadipika-Savyakhya	श्रीबोधानन्दः Sri Bodhananda	"		"	G.O.M.L.	This shows the way to attain salvation as understood by the Advaita school. One Narayana Tirtha is said to have written a commentary called Snehā on this.
१६८. कैवल्यनवनीतम् Kaivalyanavanita	श्रीशङ्कुकविः Sri Sankukavi	दे D		मु P	R.S.V. Kalpati V.L. Mayava- ram.	

One Thandavarayaswami has written a Kaivalya Nāvanita in Temil which is a very popular work. It is not clear if one is the translation of the other. It may be that Thandavarayaswami was also called Sanku Kavi and that he wrote both the Sanskrit and Temil works.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१६६. कैवल्यरत्नम् Kaivalyaratna	श्रीवासुदेवज्ञानमुनिः Sri Vasudevajnana Muni	म M		अमु N.P.	G.O.M.L.	This work contains the essence of the Upapuranas. The author says that the knowledge of this essence will lead to liberation. He says that he has already a work called Advaita Prakasa where he has dealt with the essence of Sruti, Smriti, Puranas and Itihasas. Someone (unknown) has written a commentary on this, vide 3628.C. G.O.M.L.
१७०. कैवल्यसौधनिःश्रेणी Kaivalyasoudha Nisreni	अज्ञातम् Not Known	दे D		" "	T.L.	The author gives in this work the essence of Sariraka Bhashya, Bharnati, Kalpataru, Panchapadika, Vivarana, Tattvadipana, etc.
१७१. कैवल्यस्थानम् Kaivalyasthana	" "	ते Te		" "	G.O.M.L.	
१७२. खण्डनखण्डखाद्यम् Khandanakhandakhadya	श्रीहर्षः Sri Harsha	दे D		मु P	Chow.	This is a very authoritative work on Advaita criticising Dvaita. This is also called Anirvachaniya Sarvasvam.
१७३. खण्डनव्याख्या-शारदा Khandanavyakhya-Sarada	श्रीशङ्करचैतन्यभारती Sri Sankarachaitanya Bharati				K.V.P.	Commentary on Khandanakhandak Khadya. The author has also written a small work called Darsanasarvasvam on Khandana.
१७४. खण्डनव्याख्या-शङ्करी Khandanavyakhya-Sankari	श्रीशङ्करमिश्रः Sri Sankara Misra			अमु N.P.	S.M., C.S.C., A.L., I.O.	Extracts from this are printed in the Chowkhamba Edition of Khandanakhandak Khadya.
१७५. खण्डनव्याख्या-खण्डनभावदीपिका Khandanavyakhya-khandana Bhavadipika	श्रीचित्सुखः Sri Chitsukha			मु P	Chow.	This is printed along with some other commentaries in Chowkhamba.
१७६. खण्डनव्याख्या-भूषामणिः Khandanavyakhya-Bhushamani	श्रीरघुनाथभट्टाचार्यः Sri Raghunatha Bhattacharya				Chow. (G.O. M.L., C.S.C.)	
१७७. खण्डनव्याख्या-खण्डनदर्पणम् Khandanavyakhya-Khandana Darpana	श्रीप्रगल्भमिश्रः Sri Pragalbha Misra	दे D		मु P	Chow.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	अमू०	उपलब्धिस्थानम्	विवरणम्
१७८. खण्डनव्याख्या-खण्डनरत्नमालिका Khandanavyakhya-Khandanaratnamalika	श्रीसूर्यनारायणशुक्लः Sri Suryanarayana Sukla				Chow.	
१७९. खण्डनव्याख्या-विद्यासागरी (फक्किका) Khandanavyakhya-Vidyasagari	श्रीआनन्दपूर्णविद्यासागरः Sri Anandapura Vidyasagara	"	"	"	Chow. (G.O. M.L., I.O., C. O.L.)	This is said to be a very good commentary.
१८०. खण्डनव्याख्या-शिष्यहितैषिणी Khandanavyakhya-Sishya-hitaishini	श्रीअनुभूतिस्वरूपाचार्यः Sri Anubhutiswarupacharya			अमू N.P.	J.B. Jaisalmer	A commentary on Khandanakhanda Khadya.
१८१. खण्डनमण्डनम् Khandanamandana	श्रीवरदण्डितः Sri Varada Pandita	दे D			G.O.M.L., A. L., I.O., M.P. L. (Incomplete)	
१८२. खण्डनमण्डनव्याख्या Khandanamandana Vya-khya	अज्ञातम् Not Known	प्र G			G.O.M.L., A.L.	
१८३. खण्डनटीका Khandana Tika	श्रीपद्मनाभदत्तः Sri Padmanabha Datta	दे D			C.S.C.	
१८४. खण्डनटीका Khandana Tika	श्रीशुभंकरः Sri Subhankara	" "	" "		C.S.C. (Incomplete)	
१८५. ख्यातिवादः Khyativada	श्रीशङ्करचंतन्यभारती Sri Sankarachaitanya Bharati	" "	मु P		Chow.	The various Khyatis, such as Anyathakhyati, Sukhyati, etc. are discussed herein.
१८६. गणेशदर्शनम् Ganesadarsana	अज्ञातम् Not Known	" "	अमू N.P.		G.O.M.L.	
१८७. गुणत्रयविवेकः Gunatraya Viveka	श्रीस्वयम्प्रकाशमुनिः Sri Swayamprakasa Muni	" "	" "		G.O.M.L., A.L.	
१८८. गुरुशिष्यकथनम् Gurusishyakathana	अज्ञातम् Not Known	दे D	अमू N.P.		S.M.	This is in the form of a conversation between Hari and Hara.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
१८६. चतुर्विधमहावाक्यानुभवः Chaturvidhamahavakyanu- bhava		"	"	"	A.L.	
१८७. चतुर्वेदमहावाक्यचूडामणिः Chaturvedamahavakya Chu- damani	श्रीआदिनारायणः Sri Adinarayana	"	"	"	G.O.L.	This discusses at length the four principal Mahavakyas. It is not clear if this is the same as No. 189.
१८८. चार्वाकविमतनिरूपणम् Charvakavimata Nirupana	अज्ञातम् Not Known	म	"	"	C.O.L.	
१८९. चिदचिदप्रत्ययविवेकः Chidachidgranthi Viveka	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasa Yati	प्र	"	"	S.M.	
१९०. चिदद्वैतकल्पतरुः-परिमलसहितः Chidadvaita Kalpataru- Parimalasahita	श्रीचिन्मयमुनिः (वेङ्कटमात्यः) Sri Chinmayamuni (Venka- matya)	-	"	"	P.U.S.M.L.	This is also called Chidadvaita Kalpavalli. The author himself has written a commen- tary.
१९१. चिदानन्दद्वादशकम् Chidananda Dvadasaka	अज्ञातम् Not Known	ते	"	"	G.O.M.L.	This consists of 12 slokas showing the identity of the individual soul with the Supreme Brahman. Each verse ends "चिदानन्दरूपश्चैवोऽहं शिवोऽहम्"
१९२. चेतनाचेतनप्रकरणम् Chetanachetanaprakarana					A.L.	
१९३. जगदुत्पत्तिप्रकरणम् Jagadutpattiprakarana		प्र			This is mention- ed in Hultzsh report on Sans- krit Mss. (1905)	This seems to be part of some other work.
१९४. जगन्मिथ्यात्वदीपिका Jaganmithyatvadipika	श्रीरामचन्द्रयज्वा Sri Ramachandra Yajva				G.O.M.L. (In- complete)	
१९५. जगन्मिथ्यात्वस्तुतिः Jaganmithyatvastuti	अज्ञातम् Not Known				A.L.	
१९६. जगन्मिथ्यात्वोपदेशः Jaganmithyatvopadesa	अज्ञातम् Not Known	प्र	अमु	N.P.	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२००. जिज्ञासाधिकरणविचारः Jignasadhikarana Vichara	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	This is an investigation of the first Adhikarana of the Brahma Sutras. The necessity for the study of the Brahma Sutras is discussed.
२०१. जीवन्मुक्ततरङ्गिणी Jivanmukta Tarangini	श्रीदेवदत्तशर्मा Sri Devadatta Sarma	दे D	मु P	I.O.	This is shown as a printed work in I.O. Cat. Vol. 2 Part (724). It is not clear where it is printed.
२०२. जीवन्मुक्तलक्षणम् Jivanmuktalakshana	श्रीदत्तात्रेयः Sri Dattatreya	" "	" "	S.M. Cat. Vol. 13.	
२०३. जीवन्मुक्तसञ्चारः Jivanmukta Sanchara	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	This describes the state of one who has obtained freedom from bondage. Each verse ends : 'विचार्यदिह नीलया' ।
२०४. जीवन्मुक्तिकल्याणम् Jivanmukti Kalyana	श्रीनल्लाध्वरिः Sri Nalladhwari	दे D	मु P	V.V.P.	This drama is full of Santi Rasa and deals with the marriage of Jivanmukti. Jiva wandering through Jagrat, Swapna and Sushupti and being obstructed by Kama, Krodha, etc. finally obtains Jivanmukti with the help of Dava, Kshanti, etc. and Sadhanachauhtaya.
२०५. जीवन्मुक्तिप्रकरणम् Jivanmuktiprakarana	अज्ञातम् Not Known	" "	" "	A printed copy of this is available at S.M. (G.O.M.L.)	It is not clear where it is available now.
२०६. जीवन्मुक्तिविचारः Jivanmukti Vichara		ते Te	अमु N.P.	G.O.M.L.	
२०७. जीवन्मुक्तिविवेकः Jivanmukti Viveka	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P	S.V.P., An. (G.O.M.L., S. M., P.U.S.M.L.)	This also seems to have been printed at Chowkamba.
२०८. जीवन्मुक्तिविवेकदीपिका Jivanmuktivivekadipika	श्रीपूर्णानन्दाश्रमः Sri Purnanandasrama		अमु N.P.	B.O.R.I.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२०६. जीवन्मुक्तिविवेकव्याख्या Jivanmuktiviveka Vyakhya	श्रीअच्युतशर्मा Sri Achyuta Sarma		अमु N.P.	O.I.	
२१०. जीवन्मुक्तिविवेकव्याख्या-पूर्णानन्देन्दु- कौमुदी Jivanmuktiviveka Vyakhya- Purnanandendukoumudi	श्रीअच्युतरायः Sri Achyutaraya	दे D	मु P	An.	It is not clear if this is the same as 208 and 209 above. Sri Achyuta Sarma (Achyutaraya) might have taken Samnyasa under the name "Purnananda".
२११. जीवन्मुक्तिविवेकसारसंग्रहः Jivanmuktivivekasara Sam- graha	श्रीसदेकानन्दः Sri Sadekananda	प्र G	अमु N.P.	G.O.M.L.	This is a matter for investigation. This is a summary of Jivanmuktiviveka.
२१२. जीवब्रह्माभेदः Jivabrahmabheda	अज्ञातम् Not Known	ते Te		S.M. (Incom- plete)	
२१३. जीवब्रह्माभेदनिराकरणम् Jivabrahmabheda Niraka- rana	" "			A.L.	
२१४. जीवब्रह्मैक्यबोधिनी Jivabrahmaikya Bodhini				O.M.L.	
२१५. जीवेश्वरनिर्णयप्रकारः Jiveswaranimayaprakara		प्र G		A.L.	This seems to be a portion of Sivarahasya Khanda of Skandapurana. This is in the form of a conversation between Siva and Parvati.
२१६. जीवेश्वरप्रकरणम् Jiveswaraprakarana		ते Te	" "	G.O.M.L.	
२१७. जीवेश्वररूपनिरूपणप्रकरणम् Jiveswararupanirupana Prakarana		-	" "	A.L.	It is not clear if this is the same 215 and 216 above.
२१८. जीवेश्वरसन्धानक्रमः Jiveswarasandhanakrama		ते Te	" "	G.O.M.L.	
२१९. ज्ञानतारावलिः Jnanataravali	श्रीचिद्रूपानन्दनाथः Sri Chidrupanandanatha	प्र G	" "	G.O.M.L.	This is a collection of verses on the identity of the Soul with Brahma.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२२०. ज्ञानतिलकम् Jnanatilaka	Not Known	—	अमु N.P.	O.I.	This is said to form part of Padmapurana.
२२१. ज्ञानदीपिका Jnanadipika	"	ते Te	"	G.O.M.L., A.L.	Is this the same as A.L. No. 804, Jnana Prakashika ?
२२२. ज्ञानप्रबोधमञ्जरी Jnanaprabodhamunjari	"	ग्र G	"	G.O.M.L., S.M.	This is in the form of a conversation between Guru and Sishya.
२२३. ज्ञानबोधः Jnanabodha	श्रीशुकयोगी Sri Sukayogi	दे D	"	S.M., A.L.	
२२४. ज्ञानमार्गबोधिनी Jnanamargabodhini	अज्ञातम् Not Known			A.L.	
२२५. ज्ञानमुद्रानाटकम् Jnanamudranataka				A.L.	This seems to be an allegorical drama.
२२६. ज्ञानविलासकाव्यम् Jnanavilasa Kavya	श्रीजगन्नाथः Sri Jagannatha	दे D		S.M.	This is an allegorical kavya explaining the greatness of the Vedantic ideal.
२२७. ज्ञानसन्ध्यासः Jnanasannyasa	अज्ञातम् Not Known		"	O.I.	
२२८. ज्ञानाङ्कुरः Jnanankura	श्रीकैपलक्ष्मीनरसिंहः Sri Kaipalakashminarasimha	ते Te	"	G.O.M.L.	This explains the incidents in the life of a king Suparvakshomsa who obtains knowledge of Advaita. This is allegorical.
२२९. ज्ञानानुष्ठानप्रकरणम् Jnananushthana Prakarana	अज्ञातम् Not Known	ते Te	"	G.O.M.L.	The author says that Sandhya is not performed with water or japam. True Sandhya is that which connects the mind with the Paramatma.
२३०. तत्त्वदर्पणम् Tatwadarpanam	श्रीअप्पाकविः Sri Appakavi	दे D	"	G.O.M.L.	
२३१. तत्त्वदीपः Tatwadipa	श्रीवल्लभदीक्षितः Sri Vallabha Dikshita	—	"	A.L.	

	ग्रन्थनामानि	ग्रन्थकृतनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२३२.	तत्त्वप्रक्रिया 'Tatwaprakriya	श्रीअनन्तदेवः Sri Anantadeva	ते Te	अमु N.P.	S.M., O.I.	This is also called Sidhanta Tatwa.
२३३.	तत्त्वप्रक्रियाव्याख्या-सम्प्रदाय- निरूपणम् Tatwaprakriyavyakhya- Sampradayanirupana		प्र G	„ „	S.M., O.I. (In- complete)	
२३४.	तत्त्वप्रदीपिका 'Tatwapradipika	श्रीचित्सुखमुनिः Sri Chitsukamuni	दे D	मु P	N.S.P. (G.O. M.L., I.O., B. U., S.M., O.I., M.P.L., C.O.L.	This is also called Chitsukhi and Pratyaktatwa Pradipika. The views of Naiyayikas are refuted in this.
२३५.	तत्त्वप्रदीपिकाव्याख्या-भावद्योतनिका 'Tatwapradipikavyakhya- Bhavadyotanika	श्रीशुकप्रकाशः Sri Sukaprasasa	„ „	अमु N.P.	G.O.M.L.	
२३६.	तत्त्वप्रदीपिकाव्याख्या-नयनप्रसादिनी 'Tatwapradipikavyakhya- Nayanaprasadini	श्रीप्रत्यक्स्वरूपभगवन् Sri Pratyakswarupa Bhagavan	„ „	मु P	N.S.P. (B.U., I.O., G.O.M.L)	This is a very good commentary. This is also called Manasanayanaprasadini.
२३७.	तत्त्वप्रबोधिनी 'Tatwaprabodhini	अज्ञातम् Not Known	दे D	अमु	G.O.M.L. (In- complete)	
२३८.	तत्त्वबिन्दुव्याख्या Tatwabindu Vyakhya				G.O.M.L. (In- complete)	This is a commentary on Vachaspati Misra's 'Tatwabindu' which is a refutation of Kumara's Sphotavada. This is said to be Advaitic.
२३९.	तत्त्वबोधः Tatwabodha	श्रीलक्ष्मीनारायणदासः Sri Lakshminarayanadasa	बं Be		C.S.C., A.L.	It is not clear if the same as A. L. 819 attributed to one Mukunda.
२४०.	तत्त्वबोधः 'Tatwabodha	श्रीवासुदेवः Sri Vasudevendra	दे D	मु P	S.B.D. (S.M., G.O.M.L., Ben R.A.S., B.U., I.O.)	This is a very useful book which gives a summary of Advaita principles. This is attributed to Sri Sanakara also; said to have printed in Jagadishwar Press, Kalbadevi Road, Bombay.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
२४१. तत्त्वमस्यलक्षणार्थनिरूपणम् Tatwamasyakhandartha Nirupana	श्रीरामानन्दस्वामी Sri Ramanandaswami	ते		अमु	G.O.M.L.	This is a polemical work regarding the meaning of "Tatwamasi". The author follows Advaita Siddhi.
२४२. तत्त्वमसिपञ्चकम् Tatwamasipanchaka	अज्ञातम् Not Known	"		"	G.O.M.L.	
२४३. तत्त्वमस्यादिवाक्यार्थविरोधनिरासः Tatwamasyadivakyartha- virodha Nirasa		"		"	G.O.M.L.	This criticises the Dvaita and Visishtadvaita interpretation the Mahavakya
२४४. तत्त्वमसिदशकम् Tatwamasidasaka	अज्ञातम् Not Known	प्र		अमु	A.L.	Each verse ends "Tatwamasi".
२४५. तत्त्वंपदार्थलक्ष्यकशतकम् Tatwampadarthalakshaika sataka	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	दे		मु	J.G.R.	
२४६. तत्त्वंपदार्थविवरणम् Tatwampadarthavivarana	अज्ञातम् Not Known	ते		"	G.O.M.L.	
२४७. तत्त्वंपदार्थविवेक Tatwampadarthaviveka	श्रीपूर्णानन्दसरस्वती Sri Purnananda Saraswati	दे		"	G.O.M.L.	The author discusses the meaning of "Tat" and "Twam" with reference to certain passage in Siddhantabindu relating to the 8th sloka of Dasasloki.
२४८. तत्त्वंपदार्थशोभनप्रकारः Tatwampadarthasodhana- prakara	श्रीनृसिंहाश्रमी Sri Nrisimhasrami				S.M.	
२४९. तत्त्वविवेकः Tatwaviveka	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	दे		मु	M.U.	This is a critical work on Advaita. This was composed in 1547 A.D. (Samvat 1604). This is in the nature of a manana by a mumukshu. This is also called Vedantatattwa Viveka.

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
२५०.	तत्त्वविवेकव्याख्या-अद्वैतरत्नकोशः- तत्त्वदीपनम् Tatwaviveka Vyakhya-Ad- vaitaratnakosa Tatwadipana	श्रीनृसिंहाश्रमी Sri Nrisimbasrami	दे D	मु P		M.U.	
२५१.	तत्त्वविवेकदीपनव्याख्या-अद्वैतरत्न- कोशपालिनी Tatwavivekadipana Vyakh- ya-Advaitaratnakosapalini	श्रीरामाध्वरीन्द्रः Sri Ramadhiwarindra	प्र G	ग्रमु N.P.		G.O.M.L., A.L. O.I., (Incom- plete)	This is a commentary on Advaita Ratna Kosa.
२५२.	तत्त्वविवेचनी-अद्वैतरत्नकोश-पूरणी Tatwavivechani-Advaitara- tnakosa Purani	श्रीअग्निहोत्रः Sri Agnihotra	ते Te	मु P		M.U.	
२५३.	तत्त्वविवेकदीपनव्याख्या Tatwavivekadipana Vyakhya	श्रीअन्नम्भट्टः Sri Annambhatta	दे D	” ”		G.O.M.L.	
२५४.	अद्वैतरत्नकोशव्याख्या-कोशरत्न- प्रकाशः Advaitaratnakosa Vyakhya- Kosaratnaprakasa	श्रीअनुभवानन्दः Sri Anubhavananda	प्र G	” ”		S.M.	
२५५.	अद्वैतरत्नकोशभाष्यप्रकाशिका Advaitaratnakosa Bhavar- thaprasika	श्रीशाश्वतानन्दतीर्थः Sri Saswatananda Tirtha	दे D	” ”		G.O.M.L.	
२५६.	तत्त्वविवेकव्याख्याविवरणम्- वाक्यमाला Tatwavivekavyakhyaviva- rana Vakvamala	श्रीभट्टोजीदीक्षितः Sri Bhattoji Dikshita				O.I.	It is not clear if this is a vivarana of Tatwa- viveka itself or a commentary on the same.
२५७.	अद्वैतरत्नकोशभावप्रकाशिका Advaitaratnakosa Bhava- prakasika	श्रीकालहस्तियज्वन् Sri Kalahasti Yajwan		” ”		A.L.	
२५८.	अद्वैतरत्नकोशव्याख्या-भावप्रकाशिका Advaitaratnakosa Vyakhya- Bhavaprasika	श्रीअखण्डानन्दसरस्वती Sri Akhandananda Saraswati		ग्रमु N.P.		G.O.M.L., M. S.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
२५६. तत्त्वविषयकम् Tatwavishayaka	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
२५०. तत्त्वशुद्धिः Tatwasuddhi	श्रीज्ञानघनपादः Sri Jnanaghanapada	दे D	” ”	G.O.M.L. C. O.L.	
२६१. तत्त्वशुद्धिव्याख्या Tatwasuddhi Vyakhya	श्रीउत्तमज्ञानयतिः Sri Uttamajnanayati	” ”	” ”	G.O.M.L., C. O.L.	
२६२. तत्त्वसंख्यानखण्डनम् Tatwasankhyanakhandana	श्रीत्रयम्बकभट्टः Sri Tryambaka Bhatta	प्र G	” ”	A.I.	This is a criticism of 'Tatwa sankhyana by Ananda Tirtha.
२६३. तत्त्वसंग्रहः Tatwasangraha	अज्ञातम् Not Known	— —	” ”	A.L.	
२६४. तत्त्वसारः Tatwasara		ते Te	” ”	G.O.M.L.	This purports to give the essence of true reality as related by Skanda to Siva. Skanda says at the end "Adyahan Jivanmukti Pade Sitthosmi".
२६५. तत्त्वसिद्धान्तबिन्दुः Tatwasiddhantabindu	श्रीअनन्तरामः Sri Anantarama	—	”	P.U.S.M.L.	It is not clear if it is Advaita work.
२६६. तत्त्वानुभवः Tatwanubhava	श्रीगोविन्देन्द्रयतिः Sri Govindendrayati	ते Te	” ”	G.O.M.L.	
२६७. तत्त्वानुसन्धानम् Tatwanusandhana	श्रीमहादेवसरस्वती Sri Mahadeva Saraswati	दे D	मु P	Chow. (G.O. M.L., A.I., O. I.)	
२६८. अद्वैतचिन्ताकौस्तुभः Advaitachinta Koustubha				Chow., (Ben. R.A.S., B.U., I. O., G.O.M.L., C.S.C., A.I., O.I.)	This is a commentary on 267 by the author himself.
२६९. तत्त्वानुसन्धानव्याख्या Tatwanusandhana Vyakhya	श्रीस्वयम्प्रकाशः Sri Swayamprakasa		अमु N.P.	P.U.S.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्र०	उपलब्धिस्थानम्	विवरणम्
२७०. तत्त्वालोकः Tatwaloka	श्रीजनार्दनः Sri Janardana	अमु		N.P.	Bom. R.A.S., A.L.	This is a defence of Advaita against Nyaya and Vaiseshika.
२७१. तत्त्वालोकव्याख्या-सत्तत्त्वप्रकाशिका Tatwaloka Vyakhya-Sata- ttwaprakasika	श्रीप्रज्ञानानन्दः Sri Prajnanananda				Bom. R.A.S., A.L.	
२७२. तत्त्वार्थप्रकरणम् Tatwarthaprakarana	अज्ञातम् Not Known	दे		D	S.M. (Incom- plete)	The first verse says. 'शिवोऽनन्तोऽहमद्वयः'
२७३. तत्त्वोपदेशः Tatwopadesa					G.O.M.L.	
२७४. तन्त्रत्रयाधिकारिनिर्णयः Tantratrayadhikarinirnaya	श्रीभट्टोजीदीक्षितः Sri Bhattoji Dikshita	ते		Te	G.O.M.L.	This is an unfavourable criticism of the authoritativeness of the Agamas and is intended to show that they are not to be followed by those who follow the Vedas.
२७५. तप्तचक्राङ्गविध्वंसनम् Taptachakrankavidhvamsana	श्रीगरुडाचलयज्वा Sri Garudachalayajwa				I.O.	
२७६. तप्तमुद्राविध्वंसनम् Taptamudra Vidhvamsana	श्रीभास्करदीक्षितः Sri Bhaskara Dikshita	प्र		G	S.M., A.L.	
२७७. तात्पर्यदीपिका Tatparyadipika	श्रीराघवानन्दः Sri Raghavananda	दे	मु	D P	A.U.	

This is a commentary on Mukundamala of Kulasekhara. It is curious that a Vaishnava work should have found an Advaitic commentator. Accepting Advaita on the philosophical side and Vishnu on the practical side of religion, the author emphasizes the Bhakti aspect in every phase of it and his main contribution to Advaita lies in his enunciation of Saguna Brahma for Advaitins and in his treatment of Bhakti as the never-failing instrument for the realization of the Supreme Jnana.

२७८. त्रिपातत्त्वविवेकः Tripattattwaviveka	श्रीरामचन्द्रायतिः Sri Ramachandrayati	अमु		N.P.	G.O.M.L.	Upanishad Brahmdra is said to have written a commentary on this, vide O. I. Cat.
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ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
२७६. दक्षिणामूर्तिविलासः Dakshinamurthivilasa	अज्ञातम् Not Known			ग्रमु N.P.	A.L.	This is attributed in one manuscript to Vasu- devananda Saraswati.
२८०. दशकोटी Dasakoti	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita				A.L.	
२८१. दशश्लोकी Dasasloki	अज्ञातम् Not Known	ते Te	”	”	G.O.M.I. A. S.	This is also called Durvasana Pratihara Dasaka and is attributed to Sri Sankara.
२८२. दशश्लोकी Dasasloki		म M	”	”	C.O.L.	This gives the essence of the Mahavakyas in 11 granthas.
२८३. दशहंससूत्रटीका Dasahamsasutra Tika	श्री विठ्ठलबुधकरः Sri Vittalabudhakara	—	”	”	G.O.M.I.	
२८४. दहरविद्याप्रकाशः Daharavidyaprakasa	श्रीपरमशिवेन्द्रसरस्वती Sri Paramasivendra Saraswati	दे D	”	मु P	B.P. (O.I.)	Sri Sankara has dealt with this in Dahara- dhikarana in his Brahmasutra Bhashya. The author has condensed this in his work.
२८५. दुर्जनोक्तिनिरासः Durjanoktinirasa	श्रीत्यागराजमखी (श्रीराजुशास्त्री) Sri Tyagarajamakhi (Sri Raju Sastri)	घ G	”	”	S.V.P.	
२८६. दुरितमुखभञ्जनम् Duritamukha Bhanjana	अज्ञातम् Not Known	—	”	ग्रमु N.P.	O.I.	
२८७. द्रुश्योन्मार्जनिकाप्रकरणम् Drisyonmarjanika Prakarana	श्रीशङ्कुशास्त्री Sri Sanku Sastri	घ G	”	”	O.I.	
२८८. द्रुश्यविषयताखण्डनं सव्याख्यम् Drisyavishayata Khandana- Savyakhya	श्रीअच्युतशर्मा Sri Achyuta Sarma	—	”	”	O.I.	
२८९. देहचतुष्टयम् Dehachatushtaya	श्रीसाक्षात्कारप्रकाशः Sri Sakshatkara Prakasa	—	”	”	O.I.	
२९०. देहचतुष्टयव्याख्या-संक्षेपम् Dehachatushtaya Vyakhya, Lakshana	अज्ञातम् Not Known	—	”	”	O.I.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
२६१. द्वादशमहावाक्यसिद्धान्तः Dvadasamahavakya Siddhanta	श्रीआनन्दः Sri Anānda	दे D		ग्रमु N.P.	C.S.C.	
२६२. द्वैतखण्डनम् Dvaitakhandana	श्रीस्वयम्प्रकाशयतिः Sri Swayamprakasayati			मु P	G.K.M.	
२६३. द्वैतनिरासः Dvaitanirasa	अज्ञातम् Not Known	ते Te		ग्रमु N.P.	G.O.M.L.	
२६४. द्वैतमिथ्यात्वनिर्णयः Dvaitamithyatwa Nirnaya	" "	ग्र G			G.O.M.L.	
२६५. द्वैतानुभवधिक्कारः Dvaitanubhava Dhikkara	श्रीरामेश्वरभट्टः Sri Rameswara Bhatta	ते Te			A.L.	
२६६. नवमणिमाला Navamani Mala	श्रीसदाशिवब्रह्म Sri Sadasivabrahma	दे D		मु P	This is printed in full S.M. Cat Vol. 13.	
२६७. नामविवेकः सव्याख्यः Namaviveka-Savyakhya	श्रीलीलाविभूतिः—श्रीउपनिषद्ब्रह्मेन्द्रः Sri Lilavibhuti-Sri Upanishad Braharendra			ग्रमु N.P.	O.I.	
२६८. निगमागमत्रिशतीनामस्तोत्रम् Nigamanagama Trisatinama-stotra	अज्ञातम् Not Known	ते Te			G.O.M.L.	This is a compilation of 300 names of the Supreme Brahman collected from the Vedas and the Agamas.
२६९. निगमान्तार्थचन्द्रिका Nigamanantartha Chandrika	श्रीनारायणाश्रमी Sri Narayanasrami				A.L.	
३००. निगमार्थदीपिका Nigamartha Dipika	अज्ञातम् Not Known				A.L.	This is attributed to one Rameswara.
३०१. निजतत्त्वामृतसारः Nijatatvamritasara	श्रीपरमेश्वरयोगी Sri Parameswara Yogi			ग्रमु N.P.	A.L.	
३०२. निजानन्दानुभूतिप्रकरणम् Nijanandanubhuti Prakarana	अज्ञातम् Not Known				A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३०३. नित्योपासना Nityopasana	अज्ञातम् Not Known	म M	अमु N.P.	C.O.L.	This gives an account of religious rites intended for daily practice. This begins :- 'ब्रह्म मत्तं जगन्मिथ्या जीवो ब्रह्मैव नापरः । इति बोधो दृढो यस्य स मुक्तो नात्र संशयः' ॥
३०४. निर्वाणाष्टकम् Nirvanashtaka	"	दे D	"	S.M.	
३०५. निर्वेदप्रकरणम् Nirveda Prakarana	"	"	"	P.U.S.M.L.	
३०६. नैष्कर्म्यसिद्धिः Naishkarmyasiddhi	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	दे D	मु P	Chow., B.S.P. S. (G.O.M.L., O.L., C.O.L., S.M., A.L.	This is said to be the best work of Sri Suresvaracharya; the others being his vartikas on Taittiriya and Brihadaranyaka Upanishads, Manasollasa, a commentary on Sri Sankara's Dakshinamurti Stotra and a Vartika on Sri Sankara's Panchikarana. This reiterates Sri Sankara's views in his Upadesa Sahasri.
३०७. नैष्कर्म्यसिद्धिव्याख्या-चन्द्रिका Naishkarmyasiddhivyakhya- Chandrika	श्रीज्ञानोत्तमः Sri Jnanottama			B.S.P.S., Chow (A.L.S.M.)	This is the earliest commentary on Naishkarmyasiddhi.
३०८. नैष्कर्म्यसिद्धिव्याख्या-भावतत्त्व- प्रकाशिका Naishkarmyasiddhivyakhya- Bhavatattwaprakasika	श्रीचित्सुखः Sri Chitsukha		अमु N.P.	G.O.M.L., A.L.	This is more or less an abridgment of Chandrika.
३०९. नैष्कर्म्यसिद्धिविवरणम् Naishkarmyasiddhivivarana	श्रीअखिलात्मन् Sri Akhilatman	म M	अमु N.P.	C.O.L., G.O. M.L., A.L.	An elaborate commentary on Nishkarmyasiddhi.
३१०. नैष्कर्म्यसिद्धिव्याख्या-सारथी Naishkarmyasiddhivyakhya- Sarathi	श्रीरामवत्तः Sri Ramadatta				This is said to be a very good commentary. This is referred to B. O. R. I. edition of Naishkarmyasiddhi (No. 306 Supre)

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३११.	नेष्कर्म्यसिद्धिव्याख्या-विद्यासुरभिः Naishkarmyasiddhivyakhya- Vidyasurabhi	श्रीज्ञानामृतयतिः Sri Jnanamrita yati	दे D	अमु N.P.	G.O.M.L., A.L.	
३१२.	नेष्कर्म्यसिद्धिसम्बन्धोक्तिः Naishkarmyasiddhi Sam- bandhokti	अज्ञातम् Not Known	म M	” ”	C.O.L.	
३१३.	नृसिंहविज्ञापनम् Nrisinha Vijnapana	श्रीनृसिंहाश्रमी Sri Nrisihasrami	दे D	मु P	Chow.	This is in the form of a prayer to Narasimha who is regarded as the Supreme Brahman of the Advaitis. This is printed along Advaitasiddhanta Vidyotana in the Chowkhamba Press.
३१४.	नृसिंहस्तुतिव्याख्या Nrisinhastuti Vyakhya	श्रीअभिनवस्वयम्प्रकाशानन्दः (व्याख्याता) Sri Abhinavaswayamprakasa- nanda	दे Te	अमु N.P.	G.O.M.L.	This is a stotra in praise of Simhachala Narasimha. The commentary is Advaitic. “भोग्य-जगद्भोक्तृजीव-भोग-प्रदपरमेश्वरमोक्षप्रदगुरुणामत्यन्ताभेद बोधकम्”
३१५.	न्यायचन्द्रिका Nyayachandrika	श्रीआनन्दपूर्णमुनीन्द्रविद्यासागरः Sri Anandapurna Munindra Vidyasagara	दे D	” ”	G.O.M.L., C.O.L., A.L.	This is a work in support of Advaita and criticising Nyaya and Mimamsa systems.
३१६.	न्यायचन्द्रिकाव्याख्या-न्यायप्रकाशिका Nyayachandrikavyakhya- Nyayaprakasika	श्रीस्वरूपानन्दः Sri Swarupananda	” ”	” ”	G.O.M.L., C.O.L.	
३१७.	न्यायदीपावली Nyayadipavali	श्रीआनन्दबोधयतिः Sri Anandabodhayati	” ”	मु P	Chow. (S.M., G.O.M. A, I.O.)	This is also called Saraswatachandrika. Sukaprakasa and Anandagiri are also said to have written Tatparyatika and Vedanta-viveka Vyakhyas on this.
३१८.	न्यायदीपावलीव्याख्या-प्रमाणमाला Nyayadipavali vyakhya- Pramanamala	श्रीआनन्दबोधयतिः Sri Anandabodhayati	दे D	मु P	Chow. (S.M., C.S.C., C.O.L., O.I.)	
३१९.	प्रमाणमालानिबन्धनम् Pramanamala Nibandhana	श्रीअनुभूतिस्वरूपयतिः Sri Anubhutisrupayati	म M	अमु N.P.	C.O.L., S.M., G.O.M.L., N. M.	This is a commentary on Pramanamala.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
३२०. प्रमाणमालाव्याख्या-तात्पर्यदीपिका Pramanamalavyakhya-Tat- paryadipika	श्रीचित्सुखमुनिः Sri Chitsukhamuni	प्र G		अमु N.P.	S.M., G.O.M. L., C.O.L.	This is also called Pramanamala Sambandhokti.
३२१. न्यायदीपावलीव्याख्या-चन्द्रिका Nyayadipavalivyakhya- Chandrika	श्रीनरेन्द्रपुरी Sri Narendrapuri	दे D			G.O.M.L., B. O.R.T., C.O. L., A.S.L.	This is also attributed to Anubutiswarupa Yati.
३२२. न्यायदीपावलीव्याख्या-न्यायविवेकः Nyayadipavalivyakhya- Nyayaviveka	श्रीअमृतानन्दः Sri Amritananda	ते Te			S.M.	
३२३. न्यायदीपावलीव्याख्या Nyayadipanalivyakhya	अज्ञातम् Not Known				C.O.L.	
३२४. न्यायप्रमाणमञ्जरीटीका Nyayapramana Munjari Tika	अज्ञातम् Not Known				I.O.	This seems to be a commentary on some Advaitic work.
३२५. न्यायभास्करः Nyayabhaskara	श्रीअनन्ताचार्यः Sri Anantacharya	प्र G			G.O.M.L. (Incomplete)	This is said to be an Advaitic work.
३२६. न्यायोपवेशमकरन्दः Nyayopadesa Makaranda	श्रीअनन्दबोधयतिः Sri Anandabodhayati	दे D	मु P		Chow.	This is also called Nyayamakaranda.
३२७. न्यायमकरन्दव्याख्या Nyayamakaranda Vyakhya	श्रीचित्सुखमुनिः Sri Chitsukha Muni	दे D	मु P		Chow.	
३२८. न्यायोपवेशमकरन्दव्याख्या-विवेचिनी Nyayopadesa Makaranda Vyakhya-Vivechini	श्रीसुकप्रकाशः Sri Sukaprakasa	ते Te			S.M.	Sukaprakasa is said to have written a commen- tary on Pramanamala also.
३२९. न्यायमकरन्दसंग्रहः Nyayamakaranda Sangraha	अज्ञातम् Not Known	— —	अमु N.P.		O.I.	This is attributed to Anubhutiswarupa.
३३०. न्यायरत्नदीपावलिः Nyayaratna Dipavali	श्रीअनन्दानुभवः Sri Anandanubhava	दे D	” ”		G.O.M.L., S. M. (Incomplete)	This is different from Nyayadipavali by Anan- dabodha. This begins “Haripadam Pra- namya”. That begins “Jagadankurakan- daya”.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
३३१. न्यायरत्नदीपावलिष्याख्या-वेदान्त- विवेकः Nyayaratnadipavali Vya- khya-Vedantaviveka	श्रीआनन्दजानः Sri Anandajnana	म M		ग्रमु N.P.	G.O.L., G.O. M.L.	
३३२. न्यायेन्दुशेखरः Nyayendusekhara	श्रीत्यागराजमखी (श्रीराजुशास्त्री) Sri Tyagaraja Makhi (Sri Raju Sastri)	दे D	मु P		S.V.P. (1st Part)	This is in reply to Nyayabhaskara of the Ma- dhvas. The second part has recently been printed by the Advaita Sabha, Kumbha- konam.
३३३. पदार्थतत्त्वनिर्णयः सव्याख्यः Padarthatattwanirnaya-Sav- yakhya	श्रीआनन्दानुभवः Sri Anandanubhava				M.U.	This is a criticism of Nyaya and Vaisesika. The author himself has written a commen- tary on his text.
३३४. पदार्थतत्त्वनिर्णयविवरणम् Padarthatattwanirnaya Vivarana	श्रीआनन्दजानः Sri Anandajnana	म M		ग्रमु N.P.	G.O.M.L., C.O.L.	This is also called Tattwaviveka.
३३५. पदार्थनिर्णयटीका Padarthanirnaya Tika	श्रीआत्मस्वरूपभगवन् Sri Atmasvarupa Bhagavan	दे D		ग्रमु N.P.	G.O.M.L.	
३३६. पञ्चकोशविचारः Panchakosa Vichara	अज्ञातम् Not Known	ते Te		"	G.O.M.L.	
३३७. पञ्चकोशविमर्शिनी Panchakosa Vimarsini	श्रीत्यागराजः Sri Tyagaraja			"	A.L.	
३३८. पञ्चकोशविवेकः Panchakosa Viveka	अज्ञातम् Not Known	ते Te		"	G.O.M.L.	It is not clear if this work in 42 verses is the same as attributed to Sri Sankara (A.L.) or the work in S.M.
३३९. पञ्चदशी Panchadasi	श्रीविद्यारण्यः Sri Vidyaranya	दे D	मु P		N.S.P. (Bom. R.A.S., B.U., G.O.M.L., C. S.C., O.I., I. O., S.M., A.I.)	This is one of the important works of Sri Vidy- aranya. This has been printed in many places in many scripts and has been trans- lated into many languages.
३४०. पञ्चदशीष्याख्या-पदवीपिका Panchadasivyakhya-Pada- dipika	श्रीरामकृष्णः Sri Ramakrishna				N.S.P.	This is also called Tatparyabodhini, Padayo- janika and Prakasika. The author is Sri Vidyaranya's disciple.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
३४१. पञ्चदशीव्याख्या-कल्याणपीयूषा Panchadasi Vyakhya-Kal- yanapiyusha	श्रीलिङ्गसोमयाजी Sri Linganna Simayaji	दे D	” ”	” ”	R. Linganna Somayaji Ad- vocate, Guntur	
३४२. पञ्चकोशविवेकः Panchakosa Viveka	अज्ञातम् Not Known	ते Te	अमु N.P.	S.M.		It is not clear if this is part of Panchadasi.
३४३. पञ्चप्रकरणी Panchaprakarani	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.		
There is one Panchaprakasani by one Ramadasa in A.L. It is not clear if that is the same as this. Haraprasada Sastr's notice of Sanskrit Mss. vol X mentions a Panchaprakarani by one Ichcha Rama Sarma.						
३४४. पञ्चप्रकरणी Panchaprakarani			”	G.O.M.L.		It is not clear that this is the same as No. 343.
३४५. पञ्चप्रक्रिया Panchaprakriya	श्रीसर्वज्ञात्मा Sri Sarvajnatma	D	मु P	M.U. (G.O. M.L.)		
३४६. पञ्चप्रक्रियाटीका Panchaprakriya Tika	श्रीआनन्दज्ञानः Sri Anandajnana	”	”	M.U., T.U. (G.O.L.)		
३४७. पञ्चप्रक्रियाव्याख्या Panchaprakriya Vyakhya	श्रीपूर्णविद्यामुनिः Sri Purnavidya Muni	”	”	M.U., T.U. (G.O.L., G.O. M.L.)		
३४८. पञ्चब्रह्मस्यविवरणम् Pancha Brahmaikya Viva- rana	श्रीलीलानन्दः Sri Lilananda	अमु N.P.	S.M.			This is an extract from a work called Taraka- brahma Ramamantra.
३४९. पञ्चभूतविकारः Panchabhuta Vikara	अज्ञातम् Not Known	M		G.O.M.L.		

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म० अम०	उपलब्धिस्थानम्	विवरणम्
३५०. पञ्चरत्नप्रकाशः Pancharatnaprakasa	श्रीसुब्रह्मण्यः Sri Subrahmanya	प्र G	अमु N.P.	S.M.	This is a commentary on Pancharatna. It is not clear who the author of Pancharatna is. The author is the disciple of Krishnanda Sarasvati.
३५१. पञ्चरत्नविवृतिः Pancharatna Vivriti	श्रीवासुदेवेन्द्रशिष्यः Sri Vasudevendra Sishya			O.I.	
३५२. पञ्चश्लोकी Panchasloki	अज्ञातम् Not Known			O.I.	
३५३. पञ्चश्लोकीव्याख्या Panchasloki Vyakhya		N.N.		O.I.	It is not clear if this is the same as Panchaslokaprakasika by Amritananda Tirtha.
३५४. पञ्चावस्थाविवेकः Panchavastha Viveka	श्रीवासुदेवेन्द्रयतिः Sri Vasudevendrayati	दे D	” ”	G.O.M.L., C.O.L.	This describes the five avasthas, Jagrat, Svapna, Sushupti, Murcha and Marana.
३५५. पञ्चीकरणम् Panchikarana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmenendra	प्र G	” ”	G.O.M.L.	The author was the disciple of one Sri Ramachandrendra. He is not Sri Sadasivabrahmenendra of Narur.
३५६. पञ्चीकरणम् Panchikarana	अज्ञातम् Not Known	दे D	मु P	S.M.	The whole of this seems to have been printed in S.M. Vol. 13.
३५७. पञ्चीकरणम् Panchikarana		” ”	अमु N.P.	G.O.M.L., A.L.	
३५८. पञ्चीकरणम् Panchikarana		ते Te	मु P	S.M., M.P.I C.O.L.	The whole of this is printed in S.M. 13. It is also called Panchikarana-samgraha and Panchikarana Tatvanirnaya. This is attributed to Sri Anandagiri.
३५९. पञ्चीकरणम् Panchikarana	श्रीअभिनवसदाशिवेन्द्रः Sri Abhinavasadasivendra	—	अमु N.P.	A.L.	
३६०. पञ्चीकरणभूतोपसंहारः Panchikarana Bhutopasa- mhara	अज्ञातम् Not Known	दे D	” ”	S.M.	This explains how the Panchabhutas enter into their original substances. The author seems to be a disciple of one Purnananda because he says at the end : Purnanandarpanam Astu.

अद्वैतप्रकरणप्रस्तावः

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३६१. पञ्चीकरणमहावाक्यार्थः Panchikarana Mahavakyartha	अज्ञातम् Not Known		अमु N.P.	O.I.	
३६२. पञ्चीकरणवार्तिकम् Panchikaranavarthikan	श्रीगोविन्दपादः Sri Govindapada	G	„	O.I.	
३६३. पञ्चीकरणविधिः Panchikaranavidhi	अज्ञातम् Not Known		„	O.I.	
३६४. परब्रह्मनिरूपणम् Parabrahmanirupana	श्रीएकोजीराजः Sri Ekoji Raja	दे D	„	S.M.	This is attributed to Ekoji Raja of Tanjore. This forms part of a work dealing with various topics. This is written in the form of a conversation between Sri Krishna and Narada.
३६५. परब्रह्मस्तोत्रम् Parabrahmastotra	अज्ञातम् Not Known		„	P.U.S.M.L.	This begins “भजन्तु रत्नं . . . अथर्वमेकम्”
३६६. परमतभञ्जनम् Paramatabhanjana	„ „	ते Te	„	S.M. (Incomplete)	This consists of 16 Nirasas refuting other systems and establishing Advaita.
३६७. परमसिद्धान्तसारः Paramasiddhantasara	„ „	म M	„	G.O.M.L.	The author seems to be the disciple of one Svayamprakasayati.
३६८. परमहंसचर्या Paramahamsacharya	श्रीसदाशिवब्रह्म Sri Sadasivabrahma	दे D	„	S.M.	It is not clear if the author the great Sadasivabrahmendra, disciple of Paramasivendra. This treats with the activities of a Paramahansa.
३६९. परमाक्षरविवेकः Paramakshara Viveka	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	„	„	G.O.M.I	
३७०. परमात्मनिरूपणम् Paramatmanirupana	अज्ञातम् Not Known		„	A.L.	
३७१. परमाद्वैतदर्शनम् Paramadvaitadarsana	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	दे D	अमु N.P.	G.O.M.I	

अद्वैतग्रन्थकोशे

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
३७२. परमाद्वैतमुदर्शनम् सव्याख्यम् Paramadvaitasudarsana Savyakhya	श्रीलीलाविभूतिः-उपनिषद्ब्रह्मेन्द्रः Sri Lalavibhuti-Upanishad- brahmendra	ग्र G		अमु N. P.	O.I.	
३७३. परमाद्वैतसिद्धान्तपरिभाषा Paramadvaita Siddhanta Paribhasha	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	” ”	” ”	” ”	G.O.M.L., Upanishad Bra- hmendra Mutt, Kanchipuram.	
३७४. परमानन्ददीपिका Paramandadipika	अज्ञातम् Not Known			” ”	O.I.	
३७५. परमामृतम् Paramamrita	श्रीमहादेवसरस्वती Sri Mahadeva Sarasvati			” ”	O.I.	
३७६. परमामृतम् Paramamrita	श्रीमुकुन्दराजः Sri Mukundraja			” ”	O.M.L.	
३७७. परमार्थबोधः Paramarthabodha					O.I.	
३७८. परमार्थसारः Paramartha Sara	श्रीशेषः Sri Sesha	दे D	मु P		T.S.S., A.G.M. (G.O.M.L., S. M., M.P.L., O.I.)	This is a short work in 85 Arya slokas in the form of a conversation between the pupil and a teacher. This is also called “Sesharya”
३७९. परमार्थसारव्याख्या Paramarthasara Vyakhya	श्रीराघवेन्द्रमुनिः Sri Raghavendra Muni	दे D	मु P		T.S.S., A.G.M.	
३८०. परमार्थसारव्याख्या Paramarthasara Vyakhya	श्रीवासुदेवेन्द्रयतिः Sri Vasudevendrayati	ग्र G		अमु N.P.	G.O.M.L.	This is also called Paramarthasaraprakasika.
३८१. परमार्थसारटिप्पणी Paramarthasaratippuni	श्रीसूर्यनारायणशुक्लः Sri Suryanarayana Sukla	दे D	मु P		A.G.M.	
३८२. परमार्थसारसंग्रहः Paramarthasarasangraha	अज्ञातम् Not Known	ग्र G		अमु N.P.	G.O.M.L.	This is attributed to Sri Sankara.

अन्यनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
३८३. परीहारखण्डनम् Pariharakhandana	श्रीरुद्रम्भट्टशर्मा Sri Rudrambhatta Sarma	दे D	मु P	V.V.P. Banaras	This is a criticism of a work called "Virodha Parihara" by one Desika Varadachariar who explained away the Virodhas in Ramanuja School mentioned by one Visvesvara Sastri of Banaras in his "Virodha".
३८४. पादुकापञ्चकम् Padukapanchaka	अज्ञातम् Not Known			S.M.	Each verse ends "नमो नमः श्रीगुणानुकाश्याम्". The whole work is printed in S.M. Vol. 13.
३८५. पुरुषार्थप्रबोधः Purusharthaprabodha	श्रीब्रह्मानन्दसरस्वती Sri Brahmananda Sarasvati	" "	अमु N.P.	G.O.M.L., O.I.	This seems to be a Saivite Work. The work begins "वेदेऽत्रैवं भक्तोऽदयितं प्रत्यगद्वयम् । मन्यादि- लक्षणं सावं सम्भजे सर्वकारणम्" ॥
३८६. पुरुषार्थरत्नाकरः Purushartha Ratnakara	श्रीरङ्गनाथसूरिः Sri Ranganatha Suri	प्र G	" "	G.O.M.L., A.L.	
३८७. पुरुषार्थरत्नाकरः Purushartharatnakara	श्रीपुरुषोत्तमतृतीयः Sri Purushottama Tirtha	ओ U	अमु N.P.	G.O.M.L.	This is similar to the previous one.
३८८. पूर्णपुरुषार्थचन्द्रोदयः Purnapurushartha Chan- drodaya	श्रीजातवेदः Sri Jataveda	दे D	" "	G.O.M.L.	This is an allegorical drama akin to Prabodha Chandrodaya, representing the union of Anandapakavalli with Dasaswa. Good qualities like श्रद्धा, भक्ति bring about the union.
३८९. प्रचण्डराहूदयव्याख्या Prachandarahunudaya Vya- khyā	अज्ञातम् Not Known			S.M.	Prachandarahunudaya is a drama by Ghanas- yama. No copy of this is available. This book is only a portion of a commentary on the same. The original is on the model of Prabodhachandrodaya.
३९०. प्रत्यक्तत्त्वचिन्तामणिः Pratyaktatvachintamani	श्रीसदानन्दः Sri Sadananda	" "	मु P	Chow., A.G.M.	The author is different from the author of Vedantasara. The author himself has writ- ten a commentary called Tilaka or Sva- prabha on this.
३९१. प्रत्यक्तत्त्वप्रकाशिका Pratyaktattvaprasika	श्रीवासुदेवन्द्रः Sri Vasudevendra	ते Te	अमु N.P.	G.O.M.L., A. L., O.I.	
३९२. प्रत्यक्तत्त्वप्रमाणत्ववादः Pratyaktattvapramanatvavada	श्रीकृष्णगुरुः Sri Krishnaguru		" "	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६३. प्रत्यक्षपूजानुसन्धानम् Pratyakpujanusandhana	अज्ञातम्, Not Known		अमु N.P.	O.I.	
६४. प्रणवदीपिका Pranavadipika	श्रीब्रह्मानन्दः Sri Brahmananda	दे D	" "	S.M.	This explains the nature of Pranava.
६५. प्रणवमहाभाष्यम् Pranava Mahabhasya	श्रीजाम्बवान् ? Sri Jambavan ?	" "	" "	C.O.L. (In- complete)	
६६. प्रणवमहावाक्यप्रकाशिका Pranava Mahavakya Prakasika	श्रीविज्ञानात्मभगवान् Sri Vijnanatma Bhagavan	" "	" "	C.O.L.	This points out that the meaning of Pranava and the Mahavakya "Tattvanasi" is the same.
६७. प्रणवार्थप्रकाशिका Pranavartha Prakashika	अज्ञातम् Not Known	" "	" "	C.O.L.	
६८. प्रपञ्चमिथ्यात्वम् Prapancha Mithyatva	श्रीगौतमशङ्करः Sri Goutama Sankara	" "	" "	B.O.R.I.	
६९. प्रपञ्चहृदयम् Prapanchahridaya	अज्ञातम् Not Known	" "	मु P	T.S.S. (G.O. M.I.)	This book says that Bodhayana wrote an entire commentary on the entire Mimamsa (Purva and Uttara) and that Upavarsha summarised the same for the ordinary reader.
१००. प्रबोधचन्द्रोदयः Prabodhachandrodaya	श्रीकृष्णमिश्रः Sri Krishna Misra	" "	" "	N.S.P., V.P.	This is an allegorical drama expounding the doctrines of Advaita. This is a very popular work. Sri Vedantadesika wrote a drama called Sankalpasuryodaya criticising this work.
१०१. प्रबोधचन्द्रोदयव्याख्या Prabodhachandrodaya Vyakhya	श्रीचण्डीदासः Sri Chandidasa	" "	अमु N.P.	G.O.M.L.	
१०२. " " " "	श्रीसुब्रह्मण्यपाण्डरिः Sri Subrahmanya Pandari	" "	" "	G.O.M.L., S. M., A.I.	This is also called Proudhaprakasa. This is also referred to in Hultzsh report on Sanskrit manuscripts.
१०३. " " " "	श्रीघनश्यामः Sri Ghanasyama	" "	" "	S.M. (Incom- plete)	This is also called Sanjivini. This is also referred to in Hultzsh report.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
४०४. प्रबोधचन्द्रोदयव्याख्या-प्रकाशः Prabodhachandrodaya Vyakhya Prakasa	श्रीरामदासः Sri Ramadasa	दे	मु		N.S.P. (S.M., B.R.A.S., B.U., I.O.)	
४०५. प्रबोधचन्द्रिका Prabodha Chandrika	श्रीनन्दिगोपमन्त्रिशेखरः Sri Nandigopa Mantri Sekhara	"	"		N.S.P. (I.O., A.L.)	
४०६. "	श्रीगणेशः Sri Ganesa			अमु N.P.	O.I.	This is called Chit Chandrika.
४०७. "	श्रीमहेश्वरन्यायालङ्कारः Sri Mahesvara Nyayalankara				Ben. R.A.S.	
४०८. " टीका " Tika	श्रीगोविन्दामृतः Sri Govindamrita	दे			G.O.M.L.	This is called Natakabharana.
४०९. " व्याख्या " Vyakhya	अज्ञातम् Not Known				G.O.M.L.	
४१०. प्रबोधदीपिका Prabodha Dipika		म			G.O.L., G.O.M. L., P.W.U.S.L.	
४११. प्रबोधमञ्जरी Prabodhamanjari				"	O.I. (Incom- plete)	
४१२. प्रबोधामृतम् Prabodhamrita	श्रीरामः Srirama			"	S.S. Mutt	Atma having drunk the wine of Moha forgets himself and is again brought to his senses. This is theme of this work.
४१३. प्रमाणतत्त्वम् Pramanatattva	अज्ञातम् Not Known	प्र	अमु		G.O.M.L.	It is not clear if this is the same as Pramana- tattva by Tryambaka Sastri.
४१४. प्रमाणादिबिभागश्लोकव्याख्या Pramanadivibhagashloka Vyakhya	श्रीस्वयम्प्रकाशमुनिः Sri Svayamprakasa Muni			"	A.L.	This seems to be a commentary on some slokas of an Advaitic work.
४१५. प्रस्थानभेदः Prasthanabheda	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे	मु		V.V.P.	This is a commentary on some verses from Pushpa Danta's Sivamahimnastotra. The commentary discusses Arambhavada, Vivarta- vada, Parinamavada, etc.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
४१६. प्रश्नावलिः Prasnavali	श्रीजडभरतः Sri Jadabharata			अमु N.P.	B.O.R.I., P.U S.M.L.	
४१७. बदरीनाथकल्पः Badarinatha Kalpa	अज्ञातम् Not Known	ते Te		„ „	G.O.M.L.	This treats with Mantrayoga, Layayoga etc. and ends with Rajayoga.
४१८. बहुविधमतखण्डनम् Bahuvidhamathakhandana	„ „	प्र G		„ „	S.M.	This is a work criticising 49 other systems of Saiva, Vaishnava etc. and establishing Advaita.
४१९. बिम्बदृष्टिः Bimbadrishhti	श्रीअमरेश्वरशास्त्री Sri Amaresvara Sastri	ते Te		„ „	G.O.M.L.	This work says that the meditation of the Supreme Brahman as the only reality and of the Jiva as its reflected image leads to salvation. This is in the form of questions and answers.
४२०. बृह्दवाक्यवृत्तिः Brihadvakya Vritti	श्रीवेदोत्तमभट्टारकः ? Sri Vedottama Bhattaraka ?	वे D			G.O.M.L.	This is an exposition of the Mahavakyas. It is not clear if this is the same as Vakya-vritti by Sri Sankara. Since Anandaghana has written a Tika on this, it may be the same.
४२१. बृह्दवाक्यवृत्तिव्याख्या Brihadvakyaavritti Vyakhya	श्रीआनन्दजानः Sri Anandajnana	वे D		अमु N.P.	G.O.M.L.	
४२२. बोधप्रक्रिया Bodhaprakriya	अज्ञातम् Not Known	„ „			S.M.	The author alludes to another work by him "Guruprasada".
४२३. बोधसारः Bodhasara					S.M. (Incomplete)	It is not clear if this is the same as Bodhasara by Narahari with commentary Arthadipti by Dinakara printed at Chowkhamba. A Bodhasara attributed to Sri Sankara has been printed at the Tattva Kusumanjali press, Calcutta. There is another Bodhasara attributed to Sri Sadasivabrahmendra in O.I.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४२४. बोधार्याप्रकरणम् Bodharyaprakarana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasivabrahmendra		अमु N.P.	A.L., O.I., G.O.M.L.	It is not clear if this is the same as Bodharya attributed to Sankara and printed in Sarada Vilas Press, Kumbhakonam, also called Svatananirupana and Svatanandaprakasa.
४२५. बोधैक्यसिद्धिः सटीका Bodhaikyāsiddhi Satika	श्रीअच्युतशर्मा Sri Achyuta Sarma			O.I.	This is also called Advaitaratnabodha. The author himself has written a commentary on the text.
४२६. ब्रह्मचिन्तनिकाविवरणम् Brahmachintanika Viva- rana	अज्ञातम् Not Known			O.M.L.	
४२७. ब्रह्मज्ञाननिर्णयः Brahmajnana Nirnaya	"	घ	"	G.O.M.L.	
४२८. ब्रह्मज्ञानविचारः Brahmajnana Vichara	"	ते	"	G.O.M.L.	
४२९. ब्रह्मतत्त्वसुबोधिनी Brahmatattva Subodhini	श्रीगोपालेन्द्राधरी Sri Gopalendrasrami	ते	"	G.O.M.L., A.L., O.I.	This seems to be the same as the one attributed to Sri Krishnananda, disciple of Akhandananda.
४३०. ब्रह्मनामावलिः Brahmanamavali	अज्ञातम् Not Known	"	"	G.O.M.L., O.I.	This is a collection of certain significant names of the Supreme Being expressing the identity of the soul with the Supreme. This is attributed to Sri Sankara by some.
४३१. ब्रह्मनिरामयाष्टकम् Brahmaniramayashataka	"	दे	मु	S.M.	This seems to be an extract from some other work. The first verse begins "Evam". Each verse ends with "Soham Brahma Niramayam". The whole of this is printed in S.M. Vol. 13.
४३२. ब्रह्मनिर्गुणत्ववादः Brahmanirgunatvavada	"		अमु N.P.	A.L.	
४३३. ब्रह्मपञ्चकम् Brahmapanchaka	"	ते		G.O.M.L.	Each verse ends "Brahmaiva Tattvamasi Vatsa Na Samsayo Naha".

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
४३४. ब्रह्मप्रणवदीपिका Brahmapranavadipika	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	प्र G		अमु N.P.	G.O.M.L., O.I.	
४३५. ब्रह्मभावनिरणयः Brahmabhava Nirnaya	श्रीपूर्णनरसरस्वती Sri Purnendra Sarasvati			" "	O.I.	
४३६. ब्रह्मलक्षणम् Brahmalakshana	अज्ञातम् Not Known	दे D		" "	B.U.	This is a work describing Brahman and refuting the Buddhist doctrine of Sunya and also the Jain and Sankhya concept of the Reality.
४३७. ब्रह्मविचाराधिकारनिरूपणम् Brahmavicharadhikara Nirupana	श्रीरामशास्त्री Sri Ramasastri	ते Te		" ..	G.O.M.L.	This work lays down the required qualification of one who wants to inquire into about Brahman. The author says that he has written another philosophical work called Mukti Vivechana. He quotes from Jivanmukti Viveka.
४३८. ब्रह्मविदाशीर्वावपद्धतिः Brahmavidasirvada Paddhati	श्रीविद्यारण्यः Sri Vidyaranya	प्र G		मु P	A.S. (G.O.M.L.)	This contains 53 benedictory passages wishing realisation of the identity of the individual soul with the Supreme Brahman.
४३९. ब्रह्मवित्कर्मविचारः Brahmavitkarma Vichara	अज्ञातम् Not Known			अमु N.P.	O.I.	
४४०. ब्रह्मविद्यारहस्यम् Brahmavidya Rahasya					A.L.	
४४१. ब्रह्मविद्यासारसंग्रहः Brahmavidyasarasangraha					A.L.	
४४२. ब्रह्मविद्यासुधारणवः Brahmavidyasudharnava	श्रीपरमानन्दतीर्थः Sri Paramananda Tirtha	ते Te			S.M.	
४४३. ब्रह्मविनिधिः Brahmavinidhi	श्रीवेङ्कटयोगिन् Sri Venkata Yogin	प्र G			G.O.M.L., A.L.	
४४४. ब्रह्मविन्महिमा Brahmavinmahima	अज्ञातम् Not Known	ते Te			G.O.M.L.	This describes the greatness of one who has realised Brahman. This is said to be a commentary on the Bhagavata Verse "नाहं तथास्मि यज्ञमानहविर्विताने" (Bhagavatha, third Skandha sixteenth Adhyaya, eighth sloka.)

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० प्रमु०	उपलब्धिस्थानम्	विवरणम्
४४५. ब्रह्मसिद्धिः Brahmasiddhi	श्रीमण्डनमिश्रः Sri Mandana Misra	दे D	मु P	G.O.M.L.	This is a work on Advaita Vedanta by Mandana Misra who afterwards became Sri Sankara's disciple under the name Suresvaracharya. Professor Kuppusvami Sastri thinks that Mandana is different from Suresvara.
४४६. ब्रह्मसिद्धिटीका Brahmasiddhi 'Tika	श्रीशङ्करपाणिः Sri Sankarapani		” ”	G.O.M.L. (A.L.)	
४४७. ब्रह्मसिद्धिव्याख्या-अभिप्रायप्रकाशिका Brahmasiddhi Vyakhya- Abhipraya Prakasika	श्रीचिन्मसुखः Sri Chitsukha		अमु N.P.	G.O.M.L. (without beginning)	
४४८. ब्रह्मसिद्धिव्याख्या-भावसुद्धिः Brahmasiddhi Vyakhya Bhavasuddhi	श्रीआनन्दपूर्णः Sri Ananandapurna		” ..	G.O.M.L.	
Sri Vachaspati Misra is said to have written a commentary on Brahmasiddhi, called Brahma Tatvasamiksha. This is said to have been referred to in Rijuvivarana. But it has not been available so far. There is a work called Brahma Tatvasamiksha in A.L. It is not clear if this is the same as Vachaspathi's.					
४४९. ब्रह्मस्वरूपप्रकरणम् टीकासहितम् Brahmasvarupaprakarana Tikasahita	श्रीशङ्करः (आनन्दज्ञानः) Sri Sankara (Anandajnana)		” ”	G.O.M.L.	
४५०. ब्रह्माद्वैतप्रकाशिका Brahmadvaita Prakasika	श्रीभाववागीशः Sri Bhava Vagisa	” ”	” ”	G.O.M.L.	
४५१. ब्रह्मानन्दप्रदीपिका Brahmananda Pradipika	श्रीनारायणः Sri Narayana	म M	” ”	M.P.L.	
४५२. ब्रह्मानन्दविलासः Brahmananda Vilasa	श्रीस्वामी Sri Svami	ते Tc	” ”	G.O.M.L.	
४५३. ब्रह्मानन्दविलासः Brahmananda Vilasa	श्रीशाश्वतानन्दः Sri Sasvatananda	दे D	” ”	S.M.	This describes the state of one who is immersed in Brahmananda.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मृ०	अमृ०	उपलब्धिस्थानम्	विवरणम्
४५४. ब्रह्माह्निकम् Brahmanhika	श्रीवासुदेवब्रह्मेन्द्रसरस्वती Sri Vasudevabrahmendra Sarasvati	दे D	मु P		A.P. Mayuram	This is a collection of verses from Jnanavasishta, Puranas, Gita, Upadesasahasri etc.
४५५. ब्रह्मावबोधः Brahmavabodha	श्रीमुकुन्दमुनिः Sri Mukunda Muni			अमृ N.P.	B.O.R.I.	
४५६. ब्रह्मोत्तरतत्त्वरत्नमाला Brahmottaratattva Ratna Mala	श्रीशङ्करमिश्रः Sri Sankara Misra	प्र G	" "		O.I., A.L.	
४५७. भक्तिरसायनम् Bhaktirasayana	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे D	मु P		A.G.M., Chow.	

This is a work in three Ullasas. Although this is a work dealing with Bhakti, the advaita philosophy is brought in the course of the commentary on the first Ullasa (written by the author himself). In his commentary on the 19th and 23rd sloka of the 1st Ullasa, he asks to refer to his Vedantakalpalatika and Siddhantabindu for further details. He seems to be of the opinion that Bhakti is an essential step for the final realisation.

४५८. भक्तिविवेकव्याख्या Bhaktiviveka Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishadbrahmendra	प्र G	अमृ N.P.		O.I.	
४५९. भक्तिस्वरूपविवेकः Bhaktisvarupaviveka	श्रीरामचन्द्रः Rri Ramachandra	दे D	" "		G.O.M.L.	
४६०. भागवतप्रथमश्लोकव्याख्या Bhagavata Prathamashloka Vyakhya	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	" "	मु P		Chow.	

In this work also the author explains the Advaita doctrines. Madhusudana seems to have intended to write a commentary on the whole of Bhagavatha, vide his statement "भागवतपद्यानां कश्चिद्भाष्यः प्रकाशयते". This is also called Paramahamsapriya. This is also printed in Nityasvarupa Brahmachari's edition of Bhagavatha (Brindavana edition).

४६१. भावज्ञानप्रकाशनम् Bhavajnanaprakasana	श्रीशिवरामपण्डितः Sri Sivarama Pandita	ते Te	अमृ N.P.		A.L.	
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ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
४६२. भावज्ञानप्रकाशिका Bhavajnanaprakasika	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	प्र G		अमु N.P.	S.M.	
४६३. भावनापुरुषोत्तमः Bhavanapurushottama	श्रीरत्नखेटश्रीनिवासदीक्षितः Sri Ratnakheta Srinivasa Dikshita				S.M.	This is a drama on the model of Prabodha Chandrodaya. It was composed to advocate Advaita. He is also said to be the author of other Advaita Granthas :-Advaita-stava, Advaitakaustubha, Vadataravali, Madhvadvamsana and Vedantavadavali.
४६४. भावार्थदीपिका Bhavarthadipika	अज्ञातम् Not Known			"	A.L.	
४६५. भास्करदीक्षितयम् Bhaskara Dikshitiya	(भास्करदीक्षितः ?) (Bhaskara Dikshita)			"	A.L.	It is not clear if this refers to Bhaskara Dikshita's Ratnatulika.
४६६. भेदखण्डनम् Bhedakhandana	Not Known	ते Te		"	G.O.M.L. (Incomplete)	This refutes the dualistic theory of the Universe held by the Naiyayikas and others.
४६७. भेदतमोमार्तण्डशतकम् Bhedatamomartandasataka	श्रीरामचन्द्रेन्द्रसरस्वती Sri Ramachandrendra Saras- wati	प्र G		"	A.L.	
४६८. भेदधिक्कारः Bhedadhikkara	श्रीनृसिंहाश्रमी Sri Nrisimhasrami	दे D		मु P	Chow. (G.O. M.L., S.M., I.O., Ben. R.A S., A.L., O.I., P.U.S.M.L.)	This is also a refutation of the dualistic theory of the Naiyayikas and others. One Nrisima Deva has written an adverse criticism of this, vide G.O.M.L. 4311.
४६९. भेदधिक्कारसत्क्रिया Bhedadhikkarasatkriya	श्रीनारायणाश्रमी Sri Narayanasrami	"		"	Chow. (S.M., G.O.M.L., C. O.L., O.I., C. S.C., A.L., Ben. A.R. S.)	This is a commentary on Bhedadhikkara.
४७०. भेदधिक्कारसत्क्रियोज्ज्वलः Bhedadhikkarasatkriyoyjjwala	Not Known	प्र G		अमु N.P.	G.O.M.L., O.I	O.I. gives the name of the author as Purna-dharananda Thirta. This is a commen-tary on Narayanasrami's Bhedadhikkara-satkriya.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
४७१. भेदधिकारटिप्पणी Bhedadhikkara Tippani	अज्ञातम् Not Known	प्र G	अमु N.P.	S.M.	
४७२. भेदधिकारोपन्यासः Bhedadhikkaropannyasa				S.M.	This is in the form of a discourse on Bheda- dhikkara.
४७३. भेदधिकारविवृतिः Bhedadhikkara Vivriti	श्रीकालहस्तियज्वा Sri Kalahastiyajva	वे D		G.O.M.L.	
४७४. भेदधिकारान्यकाराकुशः Bhedadhikkaranyakkaran- kusa	श्रीवेङ्कटनाथभट्टः Sri Venkatanatha Bhatta			M.O.L.	This is written in defence of Bhadadhikkara and in refutation of Bhadadhikkaranyakkara, a criticism of Bhadadhikkara by one Nara- simha Deva.
४७५. भेदध्वान्तचण्डमारुतम् Bhedadhvantachanda Maruta	३ (श्रीरामचन्द्रेन्द्रः ?) Not Known (Sri Ramachan- drendra ?)	वे D		G.O.M.L.	
४७६. भेदनिराकरणम् Bhedanirakarana		प्र G		A.L.	
४७७. भेदविभीषिका Bhedavibhishika	श्रीअभेदोपाध्यायः Sri Abhedopadhyaya	ते Te		I.O.	
४७८. भ्रमभञ्जनी Bhramabhjanani	श्रीमल्लाविरामकृष्णः Sri Malladi Ramakrishna	मु P		V.P. Bezwada.	This is written as a reply to a work called Prabha by one Advaitananda who says that Sri Sankara's commentaries are wrong because they were written when he was young and gives his own interpretation.
४७९. मतत्रयैक्यप्रकाशिका Matatrayaikya Prakasika	श्रीअय्यण्णाचार्यः Sri Ayyannacharya	प्र G	अमु N.P.	A.L., P.U.S. M.L.	This is said to be a work reconciling the three schools.
४८०. मतत्रयसर्वस्वम् Matatraya Sarvasva	श्रीवेङ्कटेशशास्त्री Sri Venkatesa Sastri	प्र G	अमु N.P.	G.O.M.L.	
४८१. मध्वतन्त्रचपेटिकाव्याख्यानम् Madhvatantra Chapetika- vyakhyana	श्रीरामकृष्णः Sri Ramakrishna	श्री Te	अमु N.P.	G.O.M.L., O.I. (Incomplete)	Both the text and commentary are by the same author.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
४८२. मध्वतन्त्रमुल्लमदनम् सव्याख्यम् Madhvatantra Mukhamar- dana Savyakhya	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे D	मु P		Ramanatha Dikshit 17. Hanuman ghat Banaras. (S.M., G.O.M.L., I.O. A.L., C.O.L.)	
४८३. मध्वभ्रान्तिनिरासः Madhvabhraanti Nirasa	श्रीसुकलः Sri Sukla	"	"	"	S.M. (A prin- ted copy is avai- lable at the S. M.L.)	This work has received a reply from the Dvai- tins called "Appayya Dikshita Kapola Cha- petika".
४८४. मध्वमतखण्डनम् Madhvamata Khandana	श्रीआनन्दाश्रमः Sri Anandasrama	"	"	"	J.S.K.P. (Kolhapur)	The author is a disciple of Sri Appayya Diks- hita.
४८५. मध्वमतविध्वंसनम् Madhvamata Vidhvamsana	अज्ञातम् Not Known	प्र G	अमु N.P.		G.O.M.L.	This is also called Dvaitamata Vidhvamsanam. It is not clear if this is the same as Madh- vamata Dvamsanam by Ratna Khate Sri- nivasa Dikshita referred to in vol. XIV of S.M. Cat. and R. 5996 (G.O.M.L.).
४८६. " " " "	श्रीभट्टोजीदीक्षितः Sri Bhattoji Dikshita	ते Te	"	"	S.M.	
४८७. मध्वमुल्लभङ्गः Madhvamukha Bhanga	श्रीसूर्यनारायणः Sri Suryanarayana	दे D	मु P		S.M. (A prin- ted copy is available at the S.M.L.)	A copy of a work of the same name in O.I. gives the name of the author as Appayya Dikshita. It is not clear if this is the same as Appayya Dikshita's Madvatantra Mu- khamardana.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म०	अम०	उपलब्धिस्थानम्	विवरणम्
४८८. मध्वसिद्धान्तभञ्जनम् Madhvasiddhanta Bhanjana	अज्ञातम्, Not Known	लिपिः	म०	अम०	G.O.M.L. (Incomplete)	
४८९. मननमाला Mananamala	श्रीप्रहृत (अच्युत ?) कृष्णानन्दतीर्थः Sri Advaita (Achyuta ?) Krishnananda Tirtha	N.N.		N.P.	A.L.	One Ramananda has written a Vivarana on this called Mananamala Vivaranam, vide A.L. 148-2.
४९०. मनोनियमनम् Manoniyamana	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे	मु		V.V.P. (Along with some other works)	This shows how one should control the mind.
४९१. मनोलयप्रकरणम् Manolayaprakarana	अज्ञातम् Not Known	"	"	"	S.M.	The whole of this is printed in S.M. Vol. 13.
४९२. महावाक्यवचनम् Mahavakya Darpana	श्रीभारतीकृष्णतीर्थशिष्यः Sri Bharati Krishna Tirtha Sishya	"		अम० N.P.	S.M., A.L.	A. L. attributes this to one Krishna Bharati.
४९३. महावाक्यदीपिका Mahavakya Dipika	अज्ञातम् Not Known	ते	"	"	A.L.	
४९४. महावाक्यदीक्षा Mahavakya Diksha	"	दे	"	"	S.M.	
४९५. महावाक्यनिर्णयः Mahavakya Nirnaya	"	"	"	"	O.I.	
४९६. महावाक्यनिरूपणप्रक्रिया Mahavakyanirupana Prakriya	श्रीसुब्रह्मण्यः Sri Subrahmanya	दे	"	"	B.U.	
४९७. महावाक्यप्रकरणम् Mahavakyaaprakarana	श्रीविज्ञानेश्वराचार्यः Sri Vijnanesvracharya	ते	अम०	N.P.	A.L.	
४९८. महावाक्यप्रकरणम् Mahavakyaaprakarana	अज्ञातम् Not Known	घ	"	"		
४९९. महावाक्यरत्नावलीः Mahavakyaratnavali	श्रीरामचन्द्रयतिः Sri Ramachandra Yati	दे	मु		N.S.P. (A.L., S.M., O.I., G.O.M.L.)	This consists of 1008 Mahavakya collected from the 108 Upanishads.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
५००. महावाक्यरत्नावलीव्याख्या-प्रभा Mahavakyaratnavali Vya- khyā-Prabha	श्रीत्रिलोकनाथमिश्रः Sri Trilokanatha Misra	दे D	मु P		41. S.V.L. Banaras.	
५०१.	श्रीरामचन्द्रेन्द्रः Sri Ramachandrendra	प्र G	अमु N.P.		A.L.	A metrical exposition of 499.
५०२. „ किरणावली „ Kiranavali	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra	दे D	मु P		G.O.M.L., A.L.	This has been printed in Telegu character in Tenali (Guntur District) by Sri Narayana-srami.
५०३. „ प्रभालोचनम् „ Prabhalochana			अमु N.P.		A.L.	
५०४.	श्रीदेवकीनन्दनः Sri Devakinandana	दे D	मु P		I.O.	This is also called Vishamasthala Tippani.
५०५. „ विवरणम् „ Vivarana	श्रीउपनिषद्ब्रह्मेन्द्रः Sri Upanishad Brahmendra		अमु N.P.		A.L.	It is not clear if 502 and 503 are the same.
५०६. महावाक्यविवरणम् Mahavakyavivarana	अज्ञातम् Not Known	दे D	मु P		S.M., A.L.	In this work the Sishya asks the Guru to free him from the miseries of the world. The teacher initiates him. The whole of this is printed in S.M. Vol. 13.
५०७.	श्रीविद्यारण्यः Sri Vidyaranya	ते Te	अमु N.P.		G.O.M.L.	
५०८. .	अज्ञातम् Not Known	दे D	„ „		C.S.C.	This begins “यस्य ज्ञानप्रभावेण”. This seems to be the same as Vidyaranya's.
५०९.		„ ..	मु P		S.M., G.O.M.L.	This explains the meaning of the Mahavakya “Tattvamasī”. This is attributed to Sri Sankara. The whole of this is printed in S.M. Vol. 13. This is also called “महावाक्य बोधप्रकरणम्”.
५१०.	श्रीकैवल्याश्रमी Sri Kaivalyasrami		„ „		V.P. (G.O.M. L., M.P.L.)	This is also called Vedantasara Panchikarana and is in 12 chapters.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	
५११. महावाक्यविवरणव्याख्या Mahavakyavivarana Vyakhya	अज्ञातम् Not Known	दे D	अमु N.P.	S.M.	This seems to be a commentary on Sri Vidya- ranya's Mahavakya Vivarana.
५१२. महावाक्यविवेकबोधकम् Mahavakyaviveka Bodhaka	" "	म M	" "	M.P.L.	The Mahavakya "Tattvamasi" is explained herein.
५१३. महावाक्यवृत्तिदीपः Mahavakya Vrittidipa	श्रीअद्वैतः Sri Advaita			Ben. R.A.S.	This is referred to as Vedantic work. There is an Advaitacharya, disciple of Sri Chai- tanya. But that school cannot have any- thing to do with Mahavakya. This should be some other Advaita.
५१४. महावाक्य सव्याख्यम् Mahavakyam Savyakhyam	अज्ञातम् Not Known		" "	O.I.	
५१५. महावाक्यवृत्तिः सटीका Mahavakyavritti Satika	श्रीविश्वेश्वरपण्डितः Sri Visvesvara Pandita		" "	O.M.L.	This is also attributed to Sri Sankara.
५१६. महावाक्यादर्शः Mahavakyadarsa	श्रीजयरामः Sri Jairama	ग्र G	" "	O.I.	
५१७. महावाक्यार्थतत्त्वबोधिनी Mahavakyartha Tattvabodhini	अज्ञातम् Not Known	" "	" "	G.O.M.L.	
५१८. महावाक्यार्थदीपकम् Mahavakyartha Dipaka	" "	म M	" "	C.O.L.	
५१९. महावाक्यार्थदीपिका Mahavakyartha Dipika	" "		" "	B.U.,A.L.,O.I	
५२०. महावाक्यार्थनिरूपणम् Mahavakyartha Nirupana	" "		" "	A.L.	
५२१. महावाक्यार्थपञ्चीकरणम् Mahavakyartha Panchi- karana	" "	ते Te	" "	G.O.M.L.	This seems to be the same as Mahavakya Vivarana or Mahavakyartha Bodhapraka- rana No. 503 Supra. This is attributed to Sri Sankara but it cannot be so as it begins "Narayanam Padmabhuvam Vasishtam". There is another manuscript of this (slightly different), attributed to Sri Suresvaracharya.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५२२. महावाक्यार्थमञ्जरी Mahavakyartha Manjari	श्रीअच्युतशर्मा Sri Achyuta Sarma	दे	अमु	A.L.	
५२३. महावाक्यार्थविवरणम् Mahavakyartha Vivarana	अज्ञातम् Not Known	"	"	Ben. R.A.S., A.L.	There is a work of the same name attributed to Sri Vidyananya in G.O.M.L. It is not clear if it is the same.
५२४. महावाक्योपदेशः Mahavakyopadesa		ते	"	G.O.M.L.	
५२५. महिम्नस्तोत्रटीका Mahimnastotra Tika	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे	मु	N.S.P., Chov	Mahimna Stotra is a stotra in praise of Siva by Pushpa Danta. The author of the commentary explains this as to make it a stotra of both Siva and Vishnu. In explaining the verses, he goes into discussion of Parinama and Vivartavada. The 7th stanza has been separately commented upon and the work is called Prasthanabheda.
५२६. मिथ्यात्वनिरुक्तिरहस्यम् Mithyatvanirukti Rahasya	श्रीगोलोकनाथः Sri Golokanatha	प्र	अमु	A.L.	Discussion of Mityatmavada.
५२७. मिथ्यापवादविध्वंसनम् Mithyapavada Vidhvasana	श्रीचन्द्रशेखरसूरिः Sri Chandrasekhara Suri		"	A.L.	
५२८. मीमांसाधिकरणव्याख्या Mimamsadhikaranava Vyakhya	अज्ञातम् Not Known	बं		C.S.C. (Incomplete)	This is a commentary on the Adhikaranas of the Mimamsa school. From the reference to "Rajju Sarpajhana", this seems to belong to Uttara Mimamsa. This may be a commentary on Vaivasika Nyayamala. The teacher explains that ignorance adds to samsara and knowledge to Moksha and teaches his Atmajnana.
५२९. मुक्तिपरिणयः Muktiparinaya	श्रीसुन्दरदेवः Sri Sundaradeva	दे		S.M.	This is an elegendical drama.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	अमू०	उपलब्धिस्थानम्	विवरणम्
५३०. मुक्तिफलव्याख्या-कैवल्यदीपः Muktiphalaavyakhya-Kaivalyadipa	श्रीहेमाद्रिः Sri Hemadri	प्र G		अमू N.P.	G.O.M.L.	
५३१. मुक्तिफलम् Muktiphala	श्रीबोपदेवः Sri Bopadeva	दे D			I.O. (Vol II Part I)	Hemadri has written a commentary on this called Kaivalya Dipika. It is not clear where it is available.
५३२. मुक्तिविचारः Muktivichara	अज्ञातम् Not Known	"	"		B.U.	The author tries to prove that Moksha is the highest aim of all Sastras.
५३३. मुक्तिसोपानपद्धतिः Muktisopanapaddhati		"	"		S.M.	This shows the various steps for attaining Moksha.
५३४. मुक्तिस्वयंवरः Muktisvayamvara	श्रीशेषाश्रमपण्डितः Sri Seshasrama Pandita				S.B.	
५३५. मोक्षनिर्णयः Mokshanirnaya	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	ते Te			G.O.M.L.	The author investigates the meaning of Moksha according to various authors.
५३६. मोक्षलक्ष्मीविकासः Mokshalakshmi Vikasa	श्रीवल्लभेन्द्रसरस्वती Sri Vallabhendra Sarasvati	दे D			I.O., Be. R.A.S.	This is in the form of a commentary on the Jabalopanishad.
५३७. मोक्षसाम्राज्यलक्ष्मीतन्त्रम् Mokshasamrajya Lakshmi Tantra	श्रीकाण्डद्वयातीतयोगी Sri Kandadvayatitayogi	ते Te			S.M.	This is a compilation from various works with some introductory verses by the author. The selections are from Sadananda's Vedanta-sara, Uttara Gita Vyakhya, Sanatsujatiya Vyakya, Panchadasi etc.
५३८. मोक्षोदयः Mokshodaya	अज्ञातम् Not Known	प्र G		अमू N.P.	G.O.M.L.	
५३९. मोक्षोपायः Mokshopaya	श्रीअभिनन्दः Sri Abhinanda	दे D			N.S.P. (I.O.)	This is an abridgment of Yoga Vasishta in 48 chapters.
५४०. मोक्षोपायव्याख्या-वासिष्ठचन्द्रिका Mokshopayavyakhya-Vasistachandrika	श्रीआत्मसुखः Sri Atmasukha	"	"			

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० प्रमु०	उपलब्धिस्थानम्	विवरणम्
५४१. मोक्षोपायव्याख्या संसारतरणिः Mokshopayavyakhya Samsaratarani	श्रीमुन्मुदिवेवः Sri Mummudideva	दे D	मु P	N.S.P.	
५४२. योगार्णवः Yogarnava	अज्ञातम् Not Known	"	अमु N.P.	G.O.M.L.	This explains the bearing of certain aspects of Yoga on Advaita.
५४३. रामानुजभृङ्गभङ्गः Ramanuja Sringabhanga	"	"	"	A.L., S.S.M.	This is attributed to Appayya Dikshita. One Vaishnavite is said to have written a reply to this.
५४४. लक्षणावृत्तिः Lakshanavritti				A.L.	
५४५. लिङ्गभङ्गशतव्याख्या Lingabhingasata Vyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः SriUpanishad Brahendra			A.L., P.U.S. M.L.	P.U.S.M.L. attributes the text to Upanishad Brahma and the commentary to one Kanchipura Maru Samnyasi. A copy of the work in the Mysore Oriental Library attributes the text to Rama Chandra Yati.
५४६. लौकिकन्यायरत्नाकरः Loukika Nyayaratnakara	श्रीरघुनाथः Sri Raghunatha	दे D	" "	G.O.M.L.	This embodies the doctrines of Advaita and is written to illustrate the various Nyayas therein.
५४७. वासिष्ठयोगकाण्डः Vasisthayoga Kanda	अज्ञातम् Not Known			I.O.	Sakti wants to know from his father Vasishtha how he can free himself from Samsara. Vasishtha teaches him. This is in the form of a dialogue and consists of eight chapters.
५४८. वाक्यप्रकरणम् Vakyaprakarana	श्रीअद्वैतशिवयोगीन्द्रः Sri Advaitasivayogindra	ते Te	" "	S.M.	This is a Vedantic work in twenty prakaranas like Kalpita Purushotpatti Vada Khandana, Jivanmukti, etc.
५४९. वाक्यसुधाकरः Vakyasudhakara	अज्ञातम् Not Known	[दे D	" "	S.M.	This is different from Vakyasudha published in Banaras under the name Vakyasudhakosa.
५५०. वाक्यामृतम् Vakyamrita	श्रीविश्वेश्वरः Sri Visvesvara	ते Te	" "	S.M. (Incomplete)	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म०	अम०	उपलब्धिस्थानम्	विवरणम्
५५१. वाक्यार्थचन्द्रिका Vakyartha Chandrika	अज्ञातम् Not Known	ना		अमु	G.O.M.L.	This is said to be an Advaitic work.
५५२. वाक्यार्थदर्पणम् Vakyartha Darpana	श्रीरामतीर्थः Sri Rama Tirtha			"	O.I.	
५५३. वादनक्षत्रमालिका Vada Nakshatramalika	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	दे		मु	V.V.P. (G.O. M.L., A.L., O.I.)	This deals with 27 topics relating to Mimamsa.
५५४. वावावलिः Vadavali	श्रीरत्नखेटश्रीनिवासदीक्षितः Sri Ratnaksheta Sri Niya Dikshita	ग्र		अमु	G.O.M.L. (In- complete)	This is a work refuting Visishtadvaita and Dvaita. This is also known as Vedanta-vadavali.
५५५. वामुदेवतत्त्वम् Vasudeva Tatva	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita				A.L.	
५५६. वामुदेवमननम् Vasudeva Manana	श्रीवामुदेवेन्द्रयतिः Sri Vasudevendra Yati	ते		"	G.O.M.L.	This is the original of the Vasudevamanana now available in print which is only a summary. (Sangraha)
५५७. वामुदेवमननम् (संग्रहः) Vasudeva Manana (San- graha)	अज्ञातम् Not Known	दे		मु	V.V.P. (A.L. G.O.M.L., I.O., S.M.)	This is a very popular work and has been translated into almost all the vernaculars. From the second sloka (रचितं विस्तरेणाय संग्रहेण प्रकाश्यते), this seems to be a summary of some other work. This is also called Laghu Vasudeva manana to distinguish this from the original one.
५५८. वामुदेवमननसंग्रहः Vasudeva Manana Sangraha		ते		अमु	A.L.	It is not clear if this is the same as 557 or a further sangraha.
५५९. विज्ञानदीपिका Vijnanadipika		ग्र		"	O.I. (Incom- plete)	
५६०. विज्ञानामृतम् Vijnanamrita	श्रीविज्ञानयतिः Sri Vijnana Yati			"	S.B.	
५६१. विवेकमुक्तिविवरणम् Videhamukti Vivarana	श्रीरामचन्द्रेन्द्रसरस्वती Sri Ramachandrendra Sarasvati	ग्र		"	A.L.	This deals with the nature of Videhamukti.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू०	अमू०	उपलब्धिस्थानम्	विवरणम्
५६२. विद्यापरिणयः Vidyaparinaya	श्रीआनन्दरायमखी Sri Anandaraya Makhi	दे	मु		N.S.P. (S.M.)	This is an allegorical drama on the model of Prabodhachandrodaya.
५६३. विद्युन्मालाविमर्शः Vidyunnala Vimarsa	अज्ञातम् (श्रीशङ्करः) Not Known (Sri Sankara)	ते	अमु		N.P. A.L.	This treats with the identity of the individual soul with the Supreme Brahman.
५६४. विद्वदनुभवः Vidvadanubhava	श्रीशङ्करानन्दसरस्वती Sri Sankarananda Sarasvati				S.B.	
५६५. विद्वन्मोदतरङ्गिणी Vidvanmoda Tarangini	श्रीरामदेवचिरञ्जीवी Sri Ramadeva Chiranjivi	दे	॥		G.O.M.L., M P.L., O.L.	This is a metrical review of philosophical and religious systems. This is said to have been printed in Calcutta.
५६६. विरक्तिरत्नावलिः Virakti Ratnavali	अज्ञातम् Not Known	ते	॥		A.L.	
५६७. विरोधवर्धनिनी Virodhavaruthini	श्रीउमामहेश्वरः Sri Umamahesvara	॥	॥		G.O.M.L., A.L.	This is a work wherein the author mentions 27 Contradictions in Ramanuja's Sri Bhasyas and discusses them in detail. At the end of the work the author says that there are many other virodhas which are treated by him in his Tattvachandrika. This is said to have been printed at Divine Press, Madras.
५६८. विवेकमार्तण्डः Viveka Marthanda	श्रीविश्वरूपदेवः Sri Visvarupadeva	दे	॥		G.O.M.L., M P.L., C.O.L.	This is a metrical exposition of the greatness of Atmajnana. This is said to have been printed in F.S.S.
५६९. विवेकमुकुरः Vivekamukura	श्रीनृसिंहभारती Sri Nrsimha Bharati		॥		A.L., S.S.M.	Nrsimha Bharati was a disciple of Sri Vidyaranya.
५७०. विवेकसारः Vivekasara	अज्ञातम् Not Known	म	॥		G.O.M.L., C.O.L.	This is a work showing that true knowledge consists in the realization of the oneness of the individual soul with the Supreme Brahman. It is not clear if this is the same as the Viveka Sara attributed to Sri Sankarananda in Hultsch's Report of search of Sanskrit manuscripts, C.C. attributes a Vivekasara to Ramachandra (Ramchandrendra ?).

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपसन्विस्थानम्	विवरणम्
५७१. विवेकसिद्धिः Vivekasiddhi	अज्ञातम् Not Known	म M	अमु N.P.	C.O.L., P.U. S.M.L.	
५७२. विवेकसिन्धुः-परमार्थबोधः Vivekasidhu-Paramartha-	श्रीमुकुन्दमुनिः Sri Mukunda Muni	दे D	” ”	S.M.I.O., O.I	The author is the Guru of Ramananda, the author of Brahmanritavarshini. He has also written a bigger work called Mahabhashya (probably in maharashtra) an expression of Upanishadic doctrines. This Mahabhashya is said to have been printed in “Maharashtra Kavi Series”. He is also said to have written another work called “Brahmatma Bodha.”
५७३. विवेकामृतम् Vivekamrita	अज्ञातम् Not Known	”	”	G.S.G., A.L.	
५७४. विशिष्टाद्वैतदूषणसारसंग्रहः Vishishtadvaitadushanasara Sangraha	श्रीब्रह्मदेवपण्डितः Sri Brahmadeva Pandita	ते Te	” ”	A.L.	
५७५. विशिष्टाद्वैतभञ्जनम् Vishishtadvaita Bhanjana	श्रीरामकृष्णः Sri Ramakrishna	ग्र G	” ”	G.O.M.L., A.I (Incomplete)	This seems to be same as “Ramanuja Sringa Bhanga No. 543.
५७६. विश्वेश्वरानुसन्धानम् Vishvesvaranusandhana	श्रीमहादेवसरस्वती Sri Mahadeva Sarasvati			O.I.	
५७७. वेदान्तकल्पलतिका Vedanta Kalpalatika	श्रीमधुसूदनसरस्वती Sri Madhusudana Sarasvati	दे D	मु P	Chow. (A.L., O.I., Ben. R. A.S.)	In this work the author refutes the views of Jaimini, Kapila, Kanada, etc. and follows Sri Veyasa, Sri Sankara and Sri Suresvara.
५७८. वेदान्तकथकम् Vedantakathaka	श्रीनीलकण्ठः Sri Nilakantha		अमु N.P.	O.I., I.O.	This is an exposition of Vedanta. The frist sloka says that the Amrita taught by Sri Veyasa, Sri Sankara, Sri Suresvara and Sri Padmapada were defiled by the mixture of the dirty water of Bhaskara etc. and that this work produces clearness therein.
५७९. वेदान्तकारिका Vedantakarika	अज्ञातम् Not Known	दे D		G.O.M.L	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५८०. वेदान्ततत्त्वसारः Vedantatattvasara	श्रीविद्येन्द्रसरस्वती Sri Vidyendra Sarasvati	प्र G	अमु N.P.	S.M.	The author says that he is the disciple of one Kaivalyananda who has written a work called Vedanta Bhushana.
५८१. वेदान्ततत्त्वोदयः Vedantatattvodaya	श्रीनित्यानन्दमन्त्राचार्यः Sri Nityananda Mantracharya	दे D	" "	I.O.	
५८२. वेदान्ततात्पर्यविचारः Vedantatatparya Vichara	श्रीहरियशोमिश्रः Sri Hariyasomisra	" "	" "	O.I. (Incomplete)	
५८३. वेदान्ततात्पर्यविवेकव्याख्या Vedantatatparya Viveka- vyakhya	अज्ञातम् Not Known	" "	" "	O.I.	
५८४. वेदान्तग्रन्थः Vedantagrantha	" "	प्र G	" "	I.O.	

This is a Vedantic work setting forth the essence of the Mahavakya "Tattvamasi". Each verse begins "Ambaramahaganadambaravidambini" and ends "Tattvamasi Tattvami Tattvamasi Tattvami". It is said that Sri Padmapada and the other Sishyas of Sri Sankara sang this poem in order to remusd Sri Sankara who had entered into the body of Amaruka and whose body was being burnt at the instance of Amaruka's queen and ministers.

५८५. वेदान्तदर्शनम्-आत्मोल्लासः Vedantadarsana-Atmoillasa		प्र, म G.M.		G.O.M.L., C. O.L.	This is a metrical work explaining the principles of Sravana, Manana and Nididhyasana, upon the significance of the Mahavakya "Tattvamasi". It is in the form of a dialogue.
५८६. वेदान्तदिण्डिमः Vedantadindima	श्रीनृसिंहसरस्वती Sri Nrisimha Sarasvati	प्र G	" "	G.O.M.L., A. L., O.I., P.U. S.M.L.	

This gives in a nutshell the teaching of Advaita. This is called Vedanta Dindima, because each verse ends "Idi Vedanta Dindimaha". A. L. attributes a Vedanta Dindima to Sri Sankara but it is not clear if it is the same as this. This is said to have been printed in Kannure character in the Bangalore Book Depot Press, Bangalore. This is also said to have been printed in Sanskrit.

५८७. वेदान्तदीपिका Vedantadipika	अज्ञातम् Not Known	ते Te		G.O.M.L. (Incomplete)	
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ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
५८८. वेदान्तनामसहस्रव्याख्या Vedantanamahasahasra Vyakhya	श्रीपरमशिवेन्द्रसरस्वती Sri Paramasivendra Sarasvati	दे	अमु N.P.	S.M., G.O.M. L., Ben. R.A.S.	This is also called Swarupanusandhana or Atm- anusandana. It is said to be written in order to explain the many words denoting Brahman. The names of the Brahman is given in alpha- betical order. The author is different from Sri Sadasiva Brahmendra's Guru.
५८९. वेदान्तनिर्णयः Vedantanirnaya	श्रीशिवयोगिन्द्रः Sri Sivayogindra	"	"	G.O.M.L.	
५९०. वेदान्तपरिभाषा Vedantaparibhasha	श्रीधर्मराजाध्वरी Sri Dharmarajadhvari		मु P	S.V.P., T.S.S. (G.O.M.L., O. L., S.M., O.L., C.O.L., A.L., S.B.)	This work is in the nature of an introduction to the study of Advaita. This is studied in the beginning of the study of Advaita by all Students.
५९१. वेदान्तपरिभाषाव्याख्या-सिखामणिः Vedantaparibhasha Vyakhya Sikhamani	श्रीरामकृष्णदीक्षितः Sri Ramakrishna Dikshita		"	S.V.P., T.S.S. (G.O.M.L., I. O., O.L., S.M., A.L., C.O.L., S.B., C.S.C.)	This is a commentary of Vedantaparibhasha by the son of the author. C.S.C. mentions a work called Vedantachudamani by Ramakrishnadhvari and O.M.L. a work called Chudamani. It is not clear if they are the same as this work.
५९२. " मणिप्रभा " Maniprabha	श्रीउदासीनस्वामी अमरदासः Sri Udasinaswami Amaradasa			S.V.P.	This does not seems to be a commentary on Vedantaparibhasha, but is a commentary on Ramakrishna's Sikhamani on Vedanta- paribhasha.
५९३. " प्रकाशिका " Prakasika	श्रीपेत्तादीक्षितः Sri Petta Dikshita	ते	"	T.S.S. (G.O. M.L., A.L., C. O.L., O.L.)	
५९४. वेदान्तपरिभाषाव्याख्या-प्रकाशिका Vedantaparibhasha Vyakhya Prakasika	श्रीअनन्तकृष्णशास्त्री Sri Anantakrishna Sastri	दे	"	G.U.	
५९५. " भूषणम् " Bhushana	श्रीनारायणविद्वान् Sri Narayana Vidvan	ते	अमु N.P.	G.O.M.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मू० अमू०	उपलब्धिस्थानम्	विवरणम्
५६६. वेदान्तपरिभाषाव्याख्या तत्त्वबोधिनी Vedantaparibhasha Vyakhya Tattvabodhini	श्रीवेदाद्रीसूरिः Sri Vedadri Suri	दे	अमु	C.O.L.	
५६७. " अर्थदीपिका " Arthadipika	श्रीशिवदत्तपण्डितः Sri Sivadutta Pandita	"	मु P	Chow. (S.B., B.U., C.S.C.)	This has been printed with a good Tippani by Tivambaka Sastri in Banaras.
५६८. वेदान्तपरिभाषार्थदीपिका Vedantaparibhasharthadipika	श्रीधनपतिसूरिः Sri Dhanapati Suri		अमु N.P.	S.B.	

It is said in Sri Anantakrishna Sastri's edition of Vedantaparibhasha (Calcutta University) that on Krishnanath Nyavapanchanana has written a commentary on Vudantaparibhasha called 'Asuthoshini' and Jivananda Vidyasagara has also written a commentary on this.

५६९. वेदान्तप्रकरणम् Vedantaprakarana	श्रीवासुदेवेन्द्रयतिः Sri Vasudevendra Yati	म	"	C.O.L.	
६००. " " " " " "	अज्ञातम् Not Known	दे	"	C.O.L.	
६०१. " " " " " "	" " " " " "	ग्र	"	S.M., A.L.	
६०२. वेदान्तभूषणम् Vedanta Bhushana	" " " " " "	"	"	A.L.	G.I. mentions a Vedanta Bhushana Vyakhya Sri Vidyendra Saraswati, says in his Vedanta Tattvasara that his Gurm Kaivalyendra has written a work "Vedanta Bhushana". It is not clear if this is Kaivalyendra's work.
६०३. वेदान्तमन्त्रविश्रामः Vedantamantra Visrama	" " " " " "	"	"	O.I.	
६०४. वेदान्तमननम् Vedantamanana	" " " " " "	दे	"	C.O.L.	
६०५. वेदान्तमुक्तावलीटीका Vedantamuktavali Tika	" " " " " "	"	"	C.S.C.	Neither the name of the author of the text nor that of the commentator is known.
६०६. वेदान्त रहस्यम् Vedanta Rahasya	श्रीवासुदेववागीशभट्टाचार्यः Sri Vasudevavagisa Bhattacharya	"	"	O.I.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६०७. वेदान्तलहरी Vedanta Lahari	श्रीसच्चिदानन्दसरस्वती Sri Sachidananda Sarasvati		प्रमु N.P.	O.I.	
६०८. वेदान्तवादार्थः Vedantavadartha	श्रीकृष्णानन्दः Sri Krishnananda	ग्र G	” ”	S.M	This treats about the necessity for Gurubhakti for an aspirant.
६०९. वेदान्तविभावना Vedanta Vibhavana	श्रीनारायणतीर्थः Sri Narayana Tirtha		” ”	O.I.	
६१०. वेदान्तविलासः Vedanta Vilasa	अज्ञातम् Not Known	ते Te	” ”	S.M	This seems to be an extract from some other Advaitic work.
६११. वेदान्तविषयः Vedanta Vishaya				G.O.M.L. (Incomplete)	
६१२. ”					
६१३.					
६१४.					
६१५.	”	ग्र G	”		
६१६.	”	ते Te	”		
६१७.		ग्र G			This seems to be a commentary for some Advaitic work.
६१८.					
६१९.		ते Te			This work seems to contain three chapters, “Devatarchana Yogadhyaya, “Sivatmadarshanadhyaya” and “Advaitabodhadhyaya”.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६२०. वेदान्तविषयः सटीकः Vedanta Vishaya Satika	अज्ञातम् Not Known	ते Te	अमु N.P.	G.O.M.L.	
६२१. वेदान्तविषयकारिका Vedanta Vishaya Karika					
६२२. वेदान्तविषयश्लोकानुक्रमणिका Vedanta Vishaya Slokanu- kramanika	” ”				
६२३. वेदान्तसंग्रहः Vedanta Sangraha	श्रीअच्युताश्रमी Sri Achyutasrami	प्र G			
६२४. ” व्याख्या-प्रकाशिका ” Vyakhya Prakasika	श्रीमहादेवेन्द्रमुनिः Sri Mahadevendra Muni			S.M.	
६२५. वेदान्तसंग्रहप्रकरणम् Vedantasangna Prakarana	श्रीआदित्यपूर्णः Sri Adityapurna	दे D	मु P	G.P.	The author himself has written a commentary on the text. Both have been printed.
६२६.	अज्ञातम् Not Known	” ”	अमु N.P.	G.O.M.L., S. M., C.S.C., A L., B.U., I.O. O.I.	This explains the technical terms used in Advaita Vedanta. This seems to have been printed in Grantha and Telugu. But it is not clear where they are available now.
३२७. वेदान्तसंज्ञानिरुक्तिः Vedantasangna Nirukti	अज्ञातम् Not Known	ते Te	” ”	G.O.M.L. (Incomplete)	
६२८. वेदान्तसप्तशती Vedanta Saptasati	श्रीविश्वानुभवभिक्षुः Sri Viswanubhava Bhikshu	दे D	” ”	G.O.M.L.	
६२९. वेदान्तसारः Vedanta Sara	श्रीदत्तात्रेयः Sri Dattatreya			S.M.	This is in the form of a conversation between Dattatreya and Kartikeya. This is similar to Avadhutagita.
६३०. ”	अज्ञातम् Not Known			B.U.	This is attributed to Sri Sankara. This is said to have been printed by B.U. in Kavaya Itihasa Sangraha. It begins “कस्मै योद्ध प्रभवति परं देवदेवं प्रभावम्” ।

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	निधिः	म० अम०	उपलब्धिस्थानम्	विवरणम्
६३१. वेदान्तसारः Vedanta Sara	श्रीसदानन्दः Sri Sadananda	दे D	मू P	V.V.P., N.S.P. (S.M., Be. R. A.S., B.U., G. O.M.L., A.L., C.O.L., O.I.)	This is a work containing a clear summary of the Upanishadic teaching as systematised by Sri Sankara. This is a very popular work,
६३२. „ व्याख्याबालबोधिनी „ Vyakhya Balabodhini	श्रीआपदेवः Sri Apadeva	„	„	V.V.P. (G.O. M.L., C.O.L.)	This edition contains a good introduction by the late Professor K. Sundararama Iyer.
६३३. „ टीका-सुबोधिनी „ Tika-Subodhini	श्रीनृसिंहसरस्वती Sri Nrsimha Sarasvati	„	„	N.S.P., S.V.P. (B.U., A.L., I. O., O.I., C.S. C.)	
६३४. „ „ विद्वन्मनोरञ्जनी „ „ Vidvannmo- ranjani	श्रीरामतीर्थः Sri Rama Tirtha	„	„	N.S.P. (G.O. M.L., I.O., C. S.C.)	
६३५. वेदान्तसारटीका Vedantasara Tika	अज्ञातम् Not Known		अमू N.P.	O.I.	
६३६. „ टिप्पणी „ Tippani			„	O.I.	
६३७. „ व्याख्या „ Vyakhya	श्रीरामचन्द्रानन्दसरस्वती Sri Ramachandrananda Sarasvati		„	A.L.	
६३८. वेदान्तसारसंग्रहः Vedantasara Sangraha	श्रीशिवरामभट्टः Sri Sivarama Bhatta	ते Te	„	G.O.M.L., A. L., O.I., C.O.L.	
६३९. „ व्याख्या-आत्मबोधामृतम् „ Vyakhya-Atmabo- dhamritam		„	„	A.L., C.O.L.	
६४०.	श्रीपापयाराध्यः Sri Papayaradhy	घ G	„	G.O.M.L.	

ग्रन्थन्यायानि	ग्रन्थकर्तृनामानि	लिपिः	म० अम०	उपलब्धिस्थानम्	विवरणम्
६४१. वेदान्तसारसंग्रहः Vedantasara Sangraha	श्रीअद्वयानन्दसरस्वती Sri Advayananda Sarasvati		अमु N.P.	A.L.	
६४२. " प्रकरणम् " Prakarana	श्रीसीतारामः Sri Sitarama	प्र G	" "	O.L.	
६४३. " मननम् " Manana	श्रीचिद्धनभारती Sri Chidghana Bharati	ते Te	" "	G.O.M.L.	
६४४. वेदान्तसारसर्वस्वम् Vedantasara Sarvasva	श्रीमाधवसरस्वती Sri Madhava Sarasvati	वे D	" "	G.O.M.L., G. O.L.	
६४५. वेदान्तसारवार्तिकराजहंसः Vedantasara Vartika Raja- hansa	श्रीसुरेश्वराचार्यः Sri Suresvaracharya	" "	मु P	S.M.	This is attributed to Sri Suresvaracharya. This work shows that salvation can be obtained only by Knowledge. The instance of Yamadeva is mentioned. The work is printed in S.M. Vol. 13.
६४६. वेदान्तसिद्धान्तःव्याख्यासहितः Vedantasiddhanta Vyakh- yasahta	अज्ञातम् Not Known		अमु N.P.	O.L.	Neither the name of the author of the text nor of the commentator is known. It is not clear if Madhava or Rama Dikshita (3371, C, P and B) is the author.
६४७. " कारिकामञ्जरी " Karikamanjari	श्रीचित्सुखमुनिः Sri Chitsukha Muni	ते Te	" "	G.O.M.L.	There is a reference in this work to 193 Vaiya-sika Nyaya "गमग्रहेषुमंभ्यान् न्याया त्रैयामि-कामृताः" ।
६४८. " चन्द्रिका " Chandrika	श्रीरामानन्दसरस्वती Sri Ramananda Sarasvati	वे D	मु P	G.N.G. (O.L., B.O.R.L.)	One Gangadhara Sarasvati has written a commentary on this.
६४९. " चूडामणिः " Chudamani	अज्ञातम् Not Known		अमु N.P.	A.L.	
६५०. वेदान्तसिद्धान्तनिःश्रेणिः Vedanta Siddhanta Nissreni	श्रीवित्ठलबुधाकरः Sri Vittalabudhakara			O.M.L.	
६५१. वेदान्तसिद्धान्त-प्रकाशः Vedantasiddhanta-Prakasa	अज्ञातम् Not Known	प्र G		O.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	पः	मु०	अमु०	उपलब्धस्थानम्	विवरणम्
६५२. वेदान्तसिद्धान्तमुक्तावलिः Vedānta Siddhanta Muktavali	श्रीप्रकाशानन्दः Sri Prakasananda	वे	मु		P.S. Banaras. (G.O.M.L., Ben. R.A.S.)	This is also called "Siddhanta Muktavali".
६५३. " व्याख्या " " Vyakhya	श्रीनन्दादीक्षितः Sri Nadadikshita	"	अमु		G.O.M.L., A L., I.O., Ben. R.A.S.	The author was the disciple of Bhaskarananda.
६५४. वेदान्तसिद्धान्तरत्नमाला Vedantasiddhanta Ratna- mala	श्रीविश्वनाथः Sri Visvanatha				O.I.	
६५५. वेदान्तसिद्धान्तरहस्यम् Vedantasiddhanta Rahasya	श्रीरामचन्द्रः Sri Ramachandra				O.M.L.	
६५६. " प्रकाशः " " Prakasa	श्रीकल्याणरामः Sri Kalyanarama				O.M.L.	
६५७. वेदान्तसिद्धान्तसारः Vedantasiddhanta Sara	श्रीउमामहेश्वरः Sri Umamahesvara				G.O.M.L.	This is based on both Bhamati and Tattvadi- pana.
६५८. वेदान्तसिद्धान्तसारसंग्रहः Vedantasiddhantasara Sangraha	श्रीसदानन्दः Sri Sadananda			M	G.O.M.L., G.O.L., A.L.	This is different from Sadananda's Vedanta- sara. This is in the form of questions and answers. The author is the disciple of one Advayananda who's Guru was also called Sadananda.
६५९. " कल्पवल्ली " " Kalpavalli	श्रीसदाशिवेन्द्रसरस्वती Sri Sadasivendra Sarasvati	D	P.		V.V.P.	
६६०. " सूक्तिमंजरी " " Suktimanjari	श्रीगंगाधरेन्द्रसरस्वती Sri Gangadharendra Sarasvati	"	"	"	M.P.P.C. (I.O. G.S.C., A.L., O.I.)	This is a summary of Siddhantalessa Sangraha.

The author himself has written a commentary on this called Vedantasiddhanta Suktimanjari Prakasika. This is also called Siddhantalessa Suktimanjari. It is not clear if this has any connection with Siddhantalessa Sangraha of Sri Appayya Dikshita.

६६१. वेदान्तसिद्धान्तदर्शः Vedantasiddhantadarsa	श्रीमोहनलालवेदान्ताचार्यः Sri Mohanlal Vedantacharya	अमु	N.P.	A.L.	This is said to have been Printed in Banaras.
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ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६६२. वेदान्तहृदयम् Vedantahridaya	श्रीवरदपण्डितः Sri Varada Pandita	म M	अमु० N.P.	G.O.M.L.	
६६३. वेदान्तामृतम् Vedantamrita	श्रीगोपालेन्द्रसरस्वती Sri Gopalendra Saraswati	ग्र G	" "	O.I.	This purports to establish the unity of Brahma, Vishnu, Siva and other gods.
६६४. वेदान्तार्थनिरूपणम् Vedantārtha Nirupana	श्रीवत्साश्रमी Sri Vatsasrami	—	" "	O.I.	
६६५. वेदान्तार्थविवेचनमहाभाष्यम् Vedantārthavivechana Maha-Bhashya	श्रीमुकुन्दः Sri Mukunda	—	" "	O.I.	
६६६. वेदान्तार्थसारसंग्रहः Vedantārthasara Sangraha	श्रीसीतारामविद्वान् Sri Sitarama Vidwan	म M		M.P.L., G.O. M.L., O.I.	O.I. mentions a work "Vedantasara Sangraha" by Sitarama Vidwan ; it is not clear if both are the same. The author himself is said to have written a commentary called "Paramananda Dipika" on this.
६६७. वेदान्तोपनिषद् Vedantopanishad	Not Known	Te	"	S.M.	This is a metrical work based on Sri Sureswaracharya's "Vartika" ?
६६८. वेदान्तोपन्यासः Vedantopanyasa		ग्र G	" "	S.M.	This is seems to be a commentary on some other work.
६६९. वेदार्थतत्त्वनिर्णयः Vedartha Tattvanirnaya	श्रीलिङ्गाध्वरी Sri Lingadhvari	" "	" "	G.O.M.L.	
६७०. वैदिकविजयध्वजः Vaidika Vijayadhwaja	अज्ञातम् Not Known	दे D	" "	G.O.M.L.	This shows that Sri Sankara's Sutra Bhashya is the only correct one.
६७१. वैदिकसिद्धान्तसंग्रहः Vaidika Siddhanta Sangraha	श्रीनृसिंहाश्रमी Sri Nrisinhasrami	क K	" "	G.O.M.L.	This shows that the Trinity represents but different manifestations of the same Supreme Brahman.
६७२. वराग्यतरङ्गः Vairagyataranga	श्रीनाथः Sri Natha	—	" "	A. L.	
६७३. वराग्यपञ्चकम् Vairagya Panchakam	अज्ञातम् Not Known	दे D	मु० P	S.M.	The whole of this is printed in S.M. Vol. 13.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
६७४. व्यासपुत्राष्टकम् Vyasa-putrashtaka	श्रीशुकः Sri Suka	ते Te		अमु N.P.	A.L.	Each verse ends "निस्त्रैगुण्ये पथि विहरतः को विधिः को निषेधः ।" Same as Sukashtakam.
६७५. शतप्रश्नोत्तरी Sataprasnottari	श्रीअयोध्याप्रसादः Sri Ajodhyaprasada	—		" ,,	O.I.	
६७६. शब्दवृत्तिप्रकाशः Sabdavritti Prakasa	अज्ञातम् Not Known	—		" ,,	O.I.	
६७७. शाब्दनिर्णयः Sabdaniirnaya	श्रीप्रकाशात्मयतिः Sri Prakasatmayati	दे D		" ,,	G.O.M.L., G.O.L.	This is a work describing the nature of valid cognition resulting from Sabda according to Advaita Vedanta. This is printed in T.S.S.
६७८. शाब्दनिर्णयव्याख्या-दीपिका Sabdaniirnaya Vyakhya Dipika	श्रीआनन्दबोधः Sri Anandabodha				G.O.M.L. G.O.L.	
६७९. शारीराधिकरणसंक्षेपः Sariradhiakaranasankshepa	श्रीशुद्धसत्त्वः Sri Suddhasattva				G.O.M.L.	
६८०. शिवपञ्चाक्षरीभाष्यम् Siva Panchakshari Bhashya	श्रीपद्मपादः Sri Padmapada			मु P	D.P.	A short exposition of Panchakshara in the light of Advaita Vedanta with a commentary by one Hari Sarma.
६८१. शिवरत्नतत्त्वकलिकाव्याख्या Sivaratna Tattvakalika Vyakhya	अज्ञातम् Not Known	ग्र G		अमु N.P.	G.O.M.L.	"Siva Tattva Kalika" is an eulogy of Siva according to Advaita. The name of the author is not known. This work is a commentary on the same. This is also called "Amoda Tarangini".
६८२. शिवरामगीता Sivaramagita		ते Te		" ,,	G.O.M.L.	In this work Sri Rama asks Siva to teach him the truth regarding Brahman. This is in 11 chapters. Probably this is part of some Purana.
६८३. शिवसंहिता Siva Samhita		दे D		" ,,	Bom. R.A.S	This treats of Yoga as helping Advaita.
६८४. शिष्यप्रबोधः Sishya Prabodha		—		" ,,	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
६८५. शिष्यप्रश्नोपनिषद् Sishya Prasnopanishad	अज्ञातम् Not Known	दे	अमु N.P.	S.M.	This is in the form of a conversation between Guru and Sishya on the nature of Maya, Jiva etc.
६८६. शुकाष्टकम् Sukashtaka	श्रीशुकः Sri Suka	प्र G	" ,,	S.M., I.O.	This seems to be the same as "Vyasaputra-shtakam" No. 674. Each Sloka ends "निस्त्रेगुण्य पथि विचरतः को विधिः को निषेधः" This is also known as "Vedanta-shtakam" and "Nirvanashtakam". This is said to have been printed by K. S. Ramaswami Sastri at Madras.
६८७. शुकाष्टकम् (व्याख्या) Sukashtaka (Vyakhya)	श्रीगङ्गाधरेन्द्रसरस्वती Sri Gangadharendra Saraswati	दे D	मु P	I.O.	This seems to be a commentary on "Sukashtakam" otherwise called "Nirvanashtakam" by Gangadharendra Saraswati, vide I.O. Cat. Vol. II, Part I.
६८८. शुद्धानन्दः सव्याख्यः Suddhananda Savyakhya	अज्ञातम् Not Known	प्र G	अमु N.P.	G.O.M.L.	This is a treatise on Advaita in 3 Ullasas named "Paramavastuswana", "Sadhananirupana" and "Brahmabhyasa".
६८९. श्रीभाष्यदूषणम् Sri Bhashyadushana	श्रीस्वामिशास्त्री Sri Swami Sastri	" ,,	" ,,	A.L.	
६९०. श्रुतितात्पर्यनिर्णयः Sruti Tatparyanirnaya	अज्ञातम् Not Known	प्र G	" ,,	A.L.	This establishes Advaita by quoting passages from Srutis.
६९१. श्रुतिमतानुमानोपपत्तिः Srutimatatanumanopapatti	श्रीत्र्यम्बकभट्टः Sri Tryambaka Bhatta	" ,,	" ,,	G.O.M.L.	This proves by means of logical reasoning the correctness of the Advaita inference as regards the nureality of the Universe.
६९२. श्रुतिमतोद्योतनम् Srutimatodyotana	" ,,	दे D	मु P	V.V.P., S.V.	
६९३. श्रुतिमतप्रकाशिका Srutimataprakasika	" ,,	" ,,	अमु N.P.	O.I.	It is not clear if this and Nos. 691 and 692 are the same. There seems to be slight difference.
६९४. श्रुतिमतप्रकाशः सटिप्पणः Sritimataprakasa-Satippana	श्रीकामाक्षी Sri Kamakhsi	" ,,	मु P	S.V.P.	This contains discussions on Mithyatwa, Avidyalakshana, etc. It is not clear if the original work is by Tryambaka Sastri.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
६६५. श्रुतिसारः Srutisara	श्रीपूर्णानन्दः Sri Purnananda	दे D		अमु N.P.	S.M.	
६६६. श्रुतिसारसमुच्चयः Srutisara Samucchaya	श्रीब्रह्मनिराकारयोगीन्द्रः Sri Brahmanirakara Yogindra	क K			G.O.M.L.	The author has collected herein the essence of the Srutis.
६६७. श्रुतिसारसमुद्धरणम् Srutisara Samuddharana	श्रीतोडकाचार्यः Sri Totakacharya	दे D	मु P		V.V.P., (S.M., G.O.M.L., C.O.L., M.P.L., A.L., O.I.)	This is a wonderful exposition of the Advaita Mahavakya "TAT'TWAMASI". This is said to have been composed in the immediate presence of Sri Sankara. This is also called "Vedanta Vidya Paratattva Nivedana".
६६८. श्रुतिसारसमुद्धरणव्याख्या Sruti Sarasanuddharana Vyakhya	श्रीसच्चिदानन्दयोगीन्द्रः Sri Sachidananda Yogindra	दे D	मु P		V.V.P., An. (C.O.L.)	
६६९.	श्रीचिदानन्दयोगी Sri Chidanandayogi			अमु N.P.	G.O.M.L.	This is also called "Tattwadipika".
७००. ,, टीका ,, Tika					S.M., M.P.L.	This seems to be different from the previous one.
७०१. ,, सम्बन्धोक्तिः ,, Sambandhokti	अज्ञातम् Not Known				G.O.M.L. (Incomplete)	
७०२. श्रुतिस्मृतिसंग्रहः Sruti Smriti Sangraha		ते Te			S.M. (Incomplete)	This contains citations from Vedanta Srutis and Smritis.
७०३. श्रुताखण्डार्थसिद्धिः Sroutakhandartha Siddhi	श्रीरामानन्दतीर्थः Sri Ramananda Tirtha	दे D	मु P		Swami Sastri, Hanuman ghat Banaras.	This is said to be an Advaitic work.
७०४. श्लोकत्रयम् Slokatraya	श्रीरामचन्द्रयज्यन् Sri Ramachandra Yajwan	प्र G	अमु N.P.		A.L.	
७०५. षट्त्रिंशद्वैततत्त्वमालिका Shat Trimsadadvaita Tatt- va Malika	श्रीआदिनारायणः Sri Adinarayana	दे D			G.O.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः मु० ग्रमु०	उपलब्धिस्थानम्	विवरणम्
७०६. षड्दर्शनसिद्धान्तसंग्रहः Shaddarsanasiddhanta Sangraha	श्रीरामभद्रदीक्षितादयः Sri Ramabhadra Dikshita and others	दे ग्रमु D N.P.	S.M.	This is a compendium of the 6 systems of philosophy. There are 2 chapters on Advaita. It is said that this work was written at the request of Sri Serfoji Raja of Tanjore.
७०७. षड्विधतात्पर्यनिर्णयः Shadvidha Tatparya Nir- naya	अज्ञातम् Not Known		A.L.	This explains the six matters that should be taken into consideration in arriving at the interpretation of Sastras.
७०८. षोडशाध्यायी Shodasadhyayi	" "	दे D	G.O.M.L.	This work in 16 Adhyayas gives the essence of the Purva and Uttara Mimamsas in accordance with Advaita Vedanta. The author salutes Sri Vyasa and Sri Jaimini, Sri Sankara and Sri Sabara. Brihadaranyaka, Chhandogya and the Brahma Sutras are mentioned herein.
७०९. षोडशाध्यायिटिप्पणी Shodasadhyayi Tippani		" "	G.O.M.L.	
७१०. सकलसिद्धान्तसंग्रहः Sakalasiddhanta Sangraha			G.O.M.L.	This gives a summary of the various philosophical systems in India.
७११. सच्चिदानन्दपदव्याख्या Sachidanandapada Vyakhya			B.O.R.L.	
७१२. सच्चिदानन्दभुजङ्गः Sachidananda Bhujanga		दे D	S.M.	
This is a short treatise in 46 Bhujanga prayata metre and deals with Sat, Chit and Ananda. 8 verses from this have been separately treated as a separate work under the name "Nirvanashtaka". It is not clear whether Gangadharevra Saraswati's commentary on "Nirvanashtaka" is upon this work or the "Nirvanashtaka" of Sri Suka.				
७१३. सच्चिदानन्दरूपविचारः Sachidananda Rupa Vichara		प्र G	" " G.O.M.L.	This is an investigation into the meaning of Sat, Chit and Ananda.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	म० अम०	उपलब्धिस्थानम्	विवरणम्
७१४. सच्चिदानन्दानुभवप्रदीपिका Sachidanandanubhava Prakasika	श्रीवासुदेवब्रह्मप्रसादः Sri Vasudeva Brahmoprasada	दे	प्र D N.P.	O.M.L., O.I.	
७१५. सत्तात्रयविवेकः Sattatraya Viveka	श्रीरामचन्द्रेन्द्रः Sri Rama Chandrendra	,,	,,	G.O.M.L.	
७१६. सत्तासामान्यविवेकः सव्याख्या Sattasamanya Viveka Savyakhya	श्रीउपनिषद्ब्रह्मेन्द्रः (व्याख्याता) Sri Upanishad Brahmendra (Vyakhyata)	घ G	,, ,,	O.I.	It is not clear if "Sattasamanyaviveka" is the same as "Satta-Traya Viveka".
७१७. सत्त्वनिरुक्तिः Satwanirukti	अज्ञातम् Not Known	-	,, ,,	O.I.	
७१८. सदाचारप्रकरणम् Sadachara Prakaranam		ते Te	,, ,,	O.I.	It is not clear if this is the same as "Sadachara" attributed to Sri Sankara. Said to have been printed in V.V.P.
७१९. ,, व्याख्या ,, Vyakhya	श्रीअच्युतरायमोदकः Sri Achyuta Raya Modaka	-	,, ,,	O.I.	
७२०. संख्याप्रकाशकव्याख्या Sankhya Prakasaka Vya- khya	श्रीकाशीरामः Sri Kasirama	बं Be	,, ,,	I.O.	"Sankhya Prakasika" is said to be a short catalogue of philosophical and other related terms, eg Ekam--Brahman ; Dvow--Jiva and Iswara, and so on.
७२१. संक्षिप्तवेदान्तशास्त्रप्रक्रिया Sankshipta Vedantasastra Prakriya	अज्ञातम् Not Known	घ G		O.I.	This is attributed to Sri Sankara.
७२२. संन्यासस्थज्ञानाङ्गत्वसमर्थनम् Sanyasasya Jnanangatwa- samarthanam	,, ,,			A.L.	The work proves the necessity of Sannyasa for following the path of Jnana.
७२३. संन्यासविचारः Sanyasavichara	,, ,,	ते Te		A.L.	
७२४. सद्बुद्धिप्रक्रिया Sadvrutti Prakriya	अज्ञातम् Not known		,, ,,	O.I.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
७२५. सप्तभूमिकादीपिका Sapta Bhumika Dipika	अज्ञातम् Not known	प G		ग्रमु० N.P.	P.U.S.M.L.	
७२६. सप्तश्लोकप्रकरणम् Saptasloka Prakaranam				मु० P	S.M.	This consists of 7 slokas explaining the meaning of the word "SAT". The whole of this is printed in S.M. 13.
७२७. समन्वयसाम्राज्यसमर्थनम् Samanvaya Samrajya Samarthanam	श्रीहरिहरानन्दसरस्वती (श्रीकरपात्रीजी) Sri Hariharananda Saraswati (Sri Karapatriji)	दे D		" ,,	M.L.G. Madras	This work establishes that Advaita is the only doctrine which has no antagonism with any other school. The author refutes the various drawbacks in Advaita mentioned by Madhva etc.
७२८. सम्मिश्रपञ्चीकरणम् Sammisra Panchikaranam	अज्ञातम् Not Known	"		"	S.M.	This treats of the manner in which the five Mahabhutas mix with one another. The whole is printed in S.M. 13.
७२९. सर्वदर्शनकौमुदी Sarvadarsana Koutmudi	श्रीमाधवसरस्वती Sri Madhava Saraswati	"		"	T.S.S. (G.O. M.L., C.O.L.)	This treats of the various systems of Indian philosophy.
७३०. सर्वदर्शनसंग्रहः Sarvadarsana Sangraha	श्रीविद्यारण्यः Sri Vidyaranya	"		"	An. (S.M., B. O.R.I., I.O., C.S.C., M.P.L.)	This work gives the essence of the various philosophical systems of India. He calls Sri Sankara's Darsana as "Sarva Darsana Siro Alankara Ratna". B.O.R. I has a commentary on this.
७३१. सर्वमतसंग्रहः Sarvamata Sangraha	श्रीराघवानन्दः Sri Rahgavananda	दे D		मु० P	T.S.S. (C	Sri Ramasubba Sastrigal of Tiruvisalur also wrote a work called "Sarva Mata Sangraha".
७३२. सर्ववेदान्तसारसंग्रहः Sarva Vedanta Sarasan- graha	श्रीसच्चिदानन्दसरस्वती Sri Sachitananda Saraswati	"		ग्रमु० N.P.	G.O.M.I	This gives a summary of the teachings of the Upanishads in regard to the definition of Atma and Anatma.
७३३. सर्ववेदान्तसिद्धान्तसारसंग्रहः Sarva Vedantasiddhanta Sarasangraha	श्रीसदानन्दः Sri Sadananda	G			A.L.	

	ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७३४.	सर्वसिद्धान्तसारसंग्रहः Sarva Siddhanta Sarasangraha	श्रीबोधनिधिः Sri Bodhanidhi	प्र G	अमु० N.P.	C.O.L.	
७३५.	साक्ष्यसाक्षिविवेकः Sakshiyasakshi Viveka	अज्ञातम् Not Known	„	„	S.M.	This is a work similar to “Drik Drishya Viveka”.
७३६.	साधनचतुष्टयसम्पत्तिः Sadhana Chatushtaya Sampatti		दे D	मु P	A.L., S.M.	This describes the qualifications for a study of Vedanta. The whole of this is printed in S.M. 13.
७३७.	„ (श्लोकः) „ (Sloka)		—	अमु० N.P.	A.L.	It is not clear if this is the same as No. 718.
७३८.	साधनपञ्चिका-सव्याख्या Sadhanapanchika-Savyakhya				O.I.	It is not clear if this is the same as “Sopana Panchaka” of Sri Sankara. One Bhudhakar has written a commentary on this.
७३९.	सारसंग्रहदीपिका Sara Sangrahadipika	श्रीविठ्ठलबुधकारः Sri Vittala Budhakara			O.M.L.	
७४०.	सिद्धस्वरूपविवरणम् Siddhaswarupa Vivaranam	अज्ञातम् Not Known	G		S.M. (Incomplete)	This describes the state of a Siddha.
७४१.	सिद्धान्तकल्पवल्ली Siddhanta Kalpavalli	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Brahmendra	दे D	मु P	V.V.P. (O.I., G.O.M.L., A.L.)	Sri Sadasiva gives herein his views on Advaita. Reference is made to “Siddhantalessa Sangraha” “Prakatartha Vivarana” and “Vivaranacharya”. This is also called “Vedanta Siddhanta Kalpavalli”.
७४२.	„ व्याख्या „ Vyakhya	„ „	„	„	V.V.P.	This is called “Kesaravali”.
७४३.	सिद्धान्तचन्द्रिका Siddhanta Chandrika	श्रीरामानन्दसरस्वती Sri Ramananda Saraswati	„	अमु० N.P.	S.M.	This is said to have been printed in Bombay.
७४४.	„ व्याख्या (उद्गारः) „ Vyakhya (Udgara)	श्रीगङ्गाधरसरस्वती Sri Gangadhara Saraswati	„	„	S.M., O.I., B. U. (Incomplete)	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७४५. सिद्धान्ततत्त्वम् Siddhanta Tatwam	श्रीअनन्तदेवः Sri Anantadeva		मु० P	P.S. (Ben. R.A. A.S., S.M., O.I.)	
७४६. „ व्याख्या (संप्रदायनिरूपणम्) „ Vyakhya (Sampra- daya Nirupanam)	अज्ञातम् Not Known		अमु० N.P.	O.I.	
७४७. „ व्याख्या „ Vyakhya				O.I.	
७४८. सिद्धान्ततत्त्वविवेकः Siddhanta Tatwa Viveka			अमु० N.P.	O.I.	It is not clear if Nos. 746, 747 and 748 are same and if “Siddhanta Tatwa Viveka” is also a commentary on “Siddhanta Tattwa”.
७४९. सिद्धान्तदीपः Siddhantadipa	श्रीहयग्रीवाश्रमी Sri Hayagrivasrami		अ „	Ben. R.A.S.	This is also called “Vedanta Siddhanta Dipa”.
७५०. सिद्धान्तदीपिका Siddhanta Dipika	श्रीभवानीशङ्करः Sri Bhavani Sankara	ते Te	„ „	G.O.M.L.	
७५१. सिद्धान्तपञ्चरम् Siddhanta Panjaran	श्रीविनायकः Sri Vinayaka	प्र G	„ „	G.O.M.L., M. P.L.	
७५२. सिद्धान्तपरिभाषानिरुक्तिः Siddhanta Paribhasha Nirukti	श्रीश्रीनिवासः Sri Srinivasa		„ „	G.O.M.L.	This is said to be an Advaitic work.
७५३. सिद्धान्तरत्नमाला Siddhanta Ratnamala	श्रीवत्सलाञ्छनशर्मा Sri Vatsalanchana Sarma	वे D		G.O.M.L.	This work refutes Dvaita views.
७५४. सिद्धान्तलेशसंग्रहः Siddhantalessa Sangraha	श्रीअप्पय्यदीक्षितः Sri Appayya Dikshita	वे D		V.V.P., V.P., Chow. (G.O. M.L., S.M., Ben. R.A.S., B.U., I.O., G. S.C., A.L., O. I., M.P.L.)	This work brings together and examines the various schools of thought on some topics of Advaita. This is also called “Siddhanta Bhedalessa Sangraha” and “Sastr Siddhantalessa Sangraha”.

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	ग्रमु०	उपलब्धिस्थानम्	विवरणम्
७५५. सिद्धान्तलेशसंग्रहव्याख्या-कृष्णालंकारः Siddhantalessa Sangraha Vyakhya Krishnalankara	श्रीअच्युतकृष्णतीर्थः Sri Achyutakrishna Tirtha	दे	मु		S.V.P., Chow. (S.M., I.O., G. O.M.I., A.L., O.I.)	
७५६. „ वेदान्तसूक्तिमञ्जरी „ Vedantasukti Mun- jari	श्रीरामचन्द्रपूज्यपादः Sri Ramachandra Pujiyapada				Chow.	
७५७. (शास्त्र) सिद्धान्तलेशसंग्रहव्याख्या (Sastra) Siddhantalessa Sangraha Vyakhya	श्रीविश्वनाथतीर्थः Sri Viswanatha Tirtha			ग्रमु N.P.	Bom. R.A.S.	
७५८. „ सिद्धान्तकौमुदी „ Siddhantakoumudi	श्रीराघवानन्दः Sri Raghavananda				O.I.	
७५९. „ सारः „ Sara	श्रीवासुदेवब्रह्महोन्नरस्वती Sri Vasudeva Brahmendra Saraswati	दे	मु		H.P.P. Madras	The author was a disciple of Sri Krishnananda Saraswati, disciple of Sri Ramachandra Saraswati. Sri Ramachandra Saraswati was the Prashishya of Sri Upanishad Brahmendra, the founder of the Upanishad Brahmendra Mutt, Kanchipuram.
७६०. सिद्धान्तसंग्रहः Siddhanta Sangraha	अज्ञातम् Not Known	म	ग्रमु		G.O.M.L.	
७६१. „ व्याख्या „ Vyakhya	श्रीरामः Sri Rama	दे	„		G.O.M.L.	This book prays to Siva with whom the Brahman of Advaitins is identified.
७६२. सिद्धान्तसारः Siddhanta Sara	अज्ञातम् Not Known	ग्र	„		O.I.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७६३. सिद्धान्तसारः Siddhanta Sara	अज्ञातम् Not Known		अमु N.P.	O.I.	
C. P and Berar mentions a Siddhanta Sara by Narahari and Dipika on the same ; it also mentions a work called Siddhanta Sara Muktavali.					
७६४. सिद्धान्तसारः Siddhantasara	अज्ञातम् Not Known	ग्र G	अमु N.P.	P.U.S.M.L.	There is a commentary on this by one Sri Sadasiyendra Saraswati. It is not clear if 762, 763 and 764 are the same.
७६५. सिद्धान्तसिद्धान्तजनम् Siddhantasiddhanjanam	श्रीकृष्णानन्दयतिः Sri Krishnanandayati	दे D	मु P	T.S.S. (G.O. M.L., A.L., O. I.)	This is a criticism of Visishtadvaita.
७६६. „ व्याख्या-रत्नतुलिका „ Vyakhya-Ratnatu- lika	श्रीभास्करदीक्षितः Sri Bhaskara Dikshita		अमु N.P.	C.O.L., G.O. M.L., S.M., O. I., U.B.M.	The title of this commentary is highly suggestive of the immense service done by the commentary just as a brush is serviceable and indispensable in applying Anjana to the eyes.
७६७. सिद्धान्तसिद्धान्तपद्धतिः Siddhantasiddhanta Padd- hati	अज्ञातम् Not Known			A.L.	
७६८. सिद्धान्तामृतम् Siddhantamritam	श्रीवेङ्कटनाथः Sri Venkatanatha		„	O.I.	
७६९. सिद्धिसाधकव्याख्या Siddhisadhaka Vyakhya	श्रीपुरुषोत्तमः Sri Purushottama	—	„	O.I.	A commentary on Advaita Siddhi referred to in pages 20 and 70 of Siddhanta Bindu, Gackward Oriental Series.
७७०. सुज्ञानविशतिः Sujnanavimsati	श्रीमुकुन्दः Sri Mukunda	दे D	„	S.M.	
७७१. सुभाषितपद्धतिः Subhashitapaddhati	अज्ञातम् Not Known	ग्र G	„	M.P.L.	This comprises 30 Paddhatis on Vedanta subjects.
७७२. सृष्टिक्रमः Srishtikrama		„	„	A.L.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७७३. सृष्टिप्रक्रिया Srishtiprakriya	अज्ञातम् . Not Known	ते Te	अमु N.P.	A.L.	
७७४. सोपाधिकब्रह्मविद्यादर्पणम् Sopadhika Brahmanavidya Darpana	श्रीस्वयम्प्रकाशब्रह्मानन्दसरस्वती Sri Swayamprakasa Brahma- nanda Saraswati		मु P	L.A.P. Madras	This treats about the various Upasanas of Sopadhika Brahma according to Vedanta. The author says he is writing this following Sri Sankara's "Sariraka Bhashya" and does not go against it.
७७५. स्वप्नोदितम् Swapnoditam	श्रीसदाशिवेन्द्रः Sri Sadasivendra	दे D		V.V.P., (S.M.)	The whole of this is printed in S.M. 13. This describes the state of one who has attained bliss by the grace of the Guru. Each verse begins "Desika".
७७६. स्वबोधरत्नस्वानुभवादशः प्रभाभानुटीकासहितः Swabodharatna Swanubha- vadarsa Prabha Bhanu Tikasahita	श्रीमाधवाचार्यः-श्रीबालकृष्णः Sri Madhavacharya- Sri Balakrishna			O.M.L.	
७७७. स्वरूपम् Swarupam	अज्ञातम् Not Known		„	O.I.	
७७८. स्वरूपदर्शनसिद्धाञ्जनम् Swarupadarshana Siddhan- janam	श्रीवासुदेवेन्द्रसरस्वती Sri Vasudevendra Saraswati	दे D	„	G.O.M.L.	
७७९. स्व (स्व) रूपानुभवः Swa (Swa) rupanubhava	श्रीपद्मपादाचार्यः Sri Padmapadacharya	„ „	„ „	V.V.P.	This is printed in the Memorial Edition of Sri Sankara's works by V.V.P. under the name "Brahmanuchintanam". It is also mentioned as a separate work under the name "Atmanuchintana", a minor work of Sri Sankara. It is also attributed to Sri Padmapad..

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु०	अमु०	उपलब्धिस्थानम्	विवरणम्
७८०. स्वरूपानुसन्धानम् Swarupanusandhanam	श्रीगौरीश्वर उदयशङ्कर ओझा Sri Gowriswara Udayasankara Ojha	दे	मु	प	O.I.	
७८१. स्वयम्बोधः Swayambodha	अज्ञातम् Not Known		अ	N.P.	I.O.	The work states that knowledge is the only means of emancipation. This is in the form of a dialogue between Vasudeva and Iswara.
७८२. स्वरूपदर्शनसिद्धाञ्जनम् Swarupadarsana Siddhan- janam	श्रीरामचन्द्रेन्द्रयोगी Sri Ramachandrendra yogi	G			A.L.	
७८३. स्वरूपब्रह्मभावना Swarupa Brahma Bhavana	श्रीस्वप्रकाशयतिः Sri Swaprakasa yati	"	"	"	S.M.	
७८४. स्वरूपविमर्शनीव्याख्या Swarupavimarsani Vyakhya	श्रीचिदानन्दस्वामी Sri Ghidananda swami	दे	"	"		
७८५. स्वरूपविवरणम् Swarupa Vivaranam	श्रीआनन्दज्ञानः Sri Anandajnana	प्र	"	"	G.O.M.L.	This seems to be a commentary on some other work, which explains the nature of the individual soul and the Supreme Brahman.
७८६. स्वरूपानुभूतिमणिदर्पणम् Swarupanubhutimanidar- panam	अज्ञातम् (श्रीवेङ्कटः) Not Known (Sri Venkata)				A.L.	
७८७. स्वात्मप्रकाशप्रकरणम् Swatmaprakasa Prakaranam	श्रीसदानन्दसरस्वती Sri Sadananda Saraswati	दे	"	"	Bom. R.A.S	This is also called "Swarupa Prakasika".
७८८. स्वात्मयोगप्रदीपः सव्याख्यः Swatmayoga Pradipa- Savyakya	अज्ञातम् (व्याख्याता-श्रीअमरानन्दः) Not Known Sri Amarananda	"	"	"	G.O.M.L., C O.L.	This is a short treatise on Advaita. The commentary is called "Prabodhini". C.O. L. says that both the text and commentary is by Amarananda.
७८९. संविदुपदेशः Swatmasainvidupadesa	श्रीदत्तात्रेयः Sri Dattatreya				O.I.	

ग्रन्थनामानि	ग्रन्थकर्तृनामानि	लिपिः	मु० अमु०	उपलब्धिस्थानम्	विवरणम्
७६०. स्वात्मसाक्षात्कारोपदेशलक्षणम् Swatmasakshatkaropadesa Lakshana	अज्ञातम् . Not Known	—	अमु N.P.	A.L.	This seems to be part of some Purana or Sam- hita. This is addressed by Sri Siva to Skanda.
७६१. स्वात्मस्फूर्तिविलासः Swatmasphurti Vilasa	श्रीत्यागराजः Sri Tyagaraja	ग्र G	” ..	A.L.	This contains a Tika also.
७६२. स्वात्मानन्दचन्द्रिका Swatmananda Chandrika	श्रीस्वानन्दयोगी Sri Swananda yogi	दे D	” ..	S.M.	This work seems to be a learned disquisition on Vedanta. Towards the end of the work the author says “तस्माद् अनुभवरसिको मीनादन्यत् न जानीयात् ।”
७६३. स्वात्मानन्दस्तोत्रम् Swatmananda Stotram	श्रीविमलब्रह्मवर्यः Sri Vimala Brahma Varya		मु P	S.M.	The whole is printed in S.M. 13.
७६४. स्वानुभवतरङ्गः Swanubhava Taranga	श्रीअद्वैतेन्द्रसरस्वती Sri Advaitendra Saraswati			I.O.	
७६५. स्वानुभवादशः Swanubhavadarsa	श्रीमाधवाश्रमी Sri Madhavasrami	ग्र ..	मु ..	Chow. (S.M., Bon. R.A.S., O.I.)	This work shows Anandanubhava as in a mirror. This is also called “Swatmanubhavadarsa”.
७६६. स्वानुभूतिः Swanubhuti	अज्ञातम् Not Known	ग्र G	अमु N.P.	G.O.M.L.	Each half of a sloka ends “Asmyaham”.
७६७. स्वानुभूतिप्रकाशः Swanubhuti Prakasa	श्रीसदाशिवब्रह्मेन्द्रः Sri Sadasiva Braharendra	दे D	मु P	V.V.P. (S.M.)	This consists of 11 verses each ending “Aham”.
७६८. स्वानुभूतिविलासः Swanubhuti Vilasa	श्रीकृष्णानन्दसरस्वती Sri Krishnananda Saraswati	—	अमु N.P.	O.I.	
७६९. स्वाराज्यसिद्धिः Swarajyasiddhi	श्रीगङ्गाधरेन्द्रसरस्वती Sri Gangadharendra Saraswati	दे D	मु P	N.S.X. (C.O. L., O.I., C. S.C., I.O.)	This is a metrical summary of Advaita doc- trines. This consists of 3 Prakaranas. The author himself has written a commentary on this called “KAIVALYA KALPADRUMA”. Sri Krishna Sastri of Karungulam has written a Tippiani called “Parimala”. All the three have been printed by Sri Natesa Sastri of the Arya Samvardhini Press, Madras.

ग्रन्थनामान	ग्रन्थकर्तृनामानि	लिपिः मु० अमु०	उपलब्धिस्थानम्	विवरणम्
८००. हरिहरभेदधिकारः Hariharabheda Dhikkara	श्रीबोधेन्द्रसरस्वती Sri Bodhendra Saraswati	अमु N.P.	G.O.M.L., S. S.M.	This is a treatise criticising the doctrine of the superiority of Vishnu or Siva over the other and concluding that there is no difference between them and that they are one and the same Parabrahma. The views of Sri Sankara in his "Sahasranama Bhashya" and "Gita Bhashya" and of Haradattacharya and Appayya Dikshita are considered herein.
८०१. हरिहराद्वैतभूषणम् Hariharadvaita Bhushanam	श्रीबोधेन्द्रसरस्वती Sri Bodhendra Saraswati	मु P	G.O.M.L. (C O.L., A.L. S. S.M.)	This has been printed with Karikas by the G.O.M.L., Madras.

॥ इति शम् ॥



ADDENDA ET CORRIGENDA

INTRODUCTION

Part I

Page	Col.	Line	For	Read	Page	Col.	Line	For	Read
iii	2	4	After "Parama Guru add "other Brahma- vidya Sampradayacharyas"		xv	1	27	बुधे:	ऽबुधे:
					"	2	15	Anadna	Anada
					"	"	16	Advaita	Advaitic
iii	2	22	"hear"	"Here"	xvii	1	4	one	One
"	"	30	'iswari'	"Iswari"	"	2	3	शम्भं	शम्भुम्
"	1	14	as	is	"	"	5	Puranas	(j) Puranas
v	"	15	brahma	Brahma	xviii	1	20	दुःखाज्ञानमयो	दुःखाज्ञानमया
"	"	27	scrach	search	"	1	Last line	आत्मानो	आत्मनो
vi	2	18	"consciousness"	"consciousness"	xx	1	22	प्रभुं	प्रभुं
ix	1	12	'vanishes'	'vanish'	xxii	1	22	सकलागमैः	सकलागमैः
"	"	28	"	"	"	2	20	Advaidic	Advaita's
"	2	4	'women'	'woman'	"	2	22	नामस्वरूप	नामरूप
"	"	7	'space'	'space'	xxiii	1	last line	brisking	bristling
x	1	13	सा हि	स हि	"	2	29	consequently	consequently
"	"	22	रुक्मात्रं	रुक्मात्रं	xxiv	1	7	Vastapaharana	vastapaharana
"	"	"	स्वप्नधी	स्वप्नधी	xxv	1	1		put within brackets
xi	1	19	Vyakarana	(e) Vyakarana					(सर्वज्ञानोत्तर)
xii	2	1	The Nyaya	(f) The Naya.	"	"	17	तदात्मनमुपासीत	तदात्मनमुपासीत
"	"	24	suras	sutras	"	"	21		put within brackets
xlvi	1	26	संस्काराभिभवात्	संस्काराभिभवात्					(मुद्रभेदागम)
"	2	8	Purva	(g) Purva	xxviii	1	26	Tirugnana	Tirugnana
"	2	20	absotute	absolute	"	"	27	transmates	transmutes
xvi	1	12	निष्टं	नष्टं	"	"	"	his	His
"	"	28	कारका	कारिका	"	"	29	close the bracket	
"	2	17	नस्तः	न स्तः				after "Thou"	
"	2	20	How	how	"	2	31	perforce	perforce
"	2	25	he	He	xxix	1	29	bye-paths	bypaths
xv	1	18	to	to	"	2	13	reconsiliation	reconciliation

<i>Page</i>	<i>Col.</i>	<i>Line</i>	<i>For</i>	<i>Read</i>	<i>Page</i>	<i>Col.</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
xxix	2	last but one	Bhagavat	Bhagavad					Brahmasutra 1-1-4"
xxx	1	2	परमाथ	परमार्थ			16		add after "place"...
	1	13		add after "he says"...					"Bhashya on 3-3-53"
				"in his Bhashya on					

Part II

<i>Page</i>	<i>Col.</i>	<i>Line</i>	<i>For</i>	<i>Read</i>	<i>Page</i>	<i>Col.</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
xxxi			In this part substitute "brahmanadi" for "Brahmanandi"		xxxviii	2	16	add	"his" before "peregrinations"
xxix		2	ब्रह्मानन्दी	ब्रह्मनन्दी			25	wirting	writing -.
"		20	Jnottama	Gnanottama	xxxix		10	put a comma (.)	after "Sankara"
"		22	प्रामाण्यं	प्रामाण्यं			22	add after	"Narasimhadri"
xxxii		14	विज्ञानात्प्राक्	विज्ञानात्प्राक्					In the edition of
		15	प्रमानेव	प्रमातेव					Vedanta Satva Vi-
		16	प्रमाणत्वत्वेन	प्रमाणत्वेन					veka by Mysore ori-
		11	add before "Dur-						ental Institute he
			ga Saptasati"						is said to belong
			Commentary of						to Nilachala (Sholin-
xxxiii		16	add after "Pand-				5	omit ,	after 'sariraka"
			dya "since poin-				17	to	on
			ted in"				3	scholiast	Scholiumi
xxxiv		1	books	words	xi				
xxxvi			Page number to be corrected from 'xxvii' into 'xxxvi'			1	14	-do-	-do-
	1	5	enternal	eternal		"	20	"to awaken"	"to have awakened"
	1	10		Put a quotation mark		2	15	put in within brackets	
				at the end of the para		"	27	"Amalanada"	"Amalananda"
				after "them"	xxxxiv	2	7	omit	"belonged to the 16th
xxxvii	1	25	add after	"sutras" and "a little					century"
				more"	xxxxv	2	16	तन्निर्गुणं	यन्निर्गुणं
xxxviii	2	4	sokas	slokas	xxxviii	1	30	Givinapanda	Govindananda



Page	Col.	Line	For	Read	Page	Col.	Line	For	Read
xxxxix	1	last line	रसयनम्	रसायनम्				Sarathi	
L	2	11	Brahmabindu	Brahmabindu	5	2	26	add "Chidanandatma-	
lii	2	9 and 10	"He was Tanjore"	"He was an inhabi- tant of the same village"	„	3	17	add "Jaganmūthyaseva Dipika 90"	
„	1	16	Bhatta	Bhatta	6	1	20	after "Vivaraṇa" add "Vyākhyā"	
liii	2	1	omit "Gita Sundara"		„	3	24	add "Tatparya Bodhi- ni Panchadasi Vya- khyā 101"	
liii	„	22	Omit "one"					add do Vyākhyā Suka- prakāsa Vīvechā 103•	
lv	2	7	after "10" add	"principal"	8	1	28	add Brahmananda Sarasvatī 104	
lvii	1	1	Ganpat	Ganapati	„	„	last line	„ Kshiraswami 105	
„	2	15	ni	in	„	2	33	add Ramadāsa 105	
Index of works					„	„	„	„ Ichcharama 105	
1	1	16	45	48	9	1	1	Panchadasi	Panchikarāṇa
„	2	19		add "Advaita Bodha 73"	„	2	2	Anusandhana	Atmanusandhana
		30		add "Advaita Siddhi Ratna 78"	„	1	25	Vīchana	Vīvechana
	3	last but 3 line		add "Acharya Karika 82"	„	2	15	Omit "Sudarsana"	
3	1	16 and 17		omit "Atma Tatva Viveka"	10	2	26	Omit "Bodharya"	
3	3	2		add after "Ananda- dipika" "Vivaraṇa"	10	2		add "Brahma Nirama- yashṭaka 113"	
		9		After "Anandanub- hava" add "Abhoga 33"				Samsara Tharāṇi	
		16	Kanttirava	Kantirava	Body of the work				
		28	Balapusker	Balakrishnananda	1	10		Omit "It is not clear if this is Advaitic "and substitute". This is also called Vedantha Dipika".	
		13		add "Sadasiva Brah- mendra 19"	2	Note to entry 16		"one Ganapati" Omit "one"	
		33		add Khāṇḍana Khan- da Kadya Vyākhyā	6	60	Saraswati	Saraswati	
					8	70		Correct "Thyithireeya" into "Tya-	

Page	Entry	For	Read	Page	Entry	For	Read
9	88		ithareeya" wherever it occurs. After beginning add "अम्भस्यपारे"	31	5		"Do" into Chowkhamba and G.O.M.L."
11	105	Sarawati	Saraswati	"	6		omit "M.P.H." and add at the end "since printed in G.O.M.L."
12	Note to entry 113		Omit 'Vidhusekhara Bhattacharya' and in the sixth line of the note Omit "There is a school xxxx Dravidacharya".	"	7		add at the end "Since printed in G.O.M.L."
13	120		Narasimhaswami Narasimhasrami	14	14	Sarawati	Saraswati
15	133		A. S. to Kavita Subrahmanya Sastri, Narasaraopetta, Guntu Dist. A.P.	20 and 21	20 and 21		add at the end 'since printed in G.O.M.L."
	134	Upanishad	Upanishads.	26	26	आत्मानन्द	अमलानन्द
	"	treated	treated	"	34	Atmananda	Amalananda
	"	kena	Kena	"	35	A.D.	A.L.
16	143	purva and utara	Purva and Uttara.	34	37	"said to be"	"said to have been"
18	Note		T.A. into T.L.	"	41	"Bhasya"	"Bhashya"
	"	Swesaswatara	Swetaswatara	"	41	अज्ञातं	अद्वैतानन्दसरस्वतीशिष्य
"	14		add after प्रकीर्णा उपनिषदः	unknown	57	unknown	Advaitananda Saraswati Sishya
19	95 Note	Palthavali	"Miscellaneous Upanishads".	Reputation	68	Reputation	Refutation
26	2 and 7	Bhagavat	Omit "Also said.....Calcutta"	add at the end	68	add at the end	"said to have been printed in Telugu and Sanskrit"
27	15		Ratnavali	Edit	88	Edit	Edited
28	17		Bhagavad	Sankya	89	Sankya	Sankhya
			add Vijayanagara Suchi after "O.I."	add at the end	115	add at the end	"said to have been printed in Calcutta"
29			omit "This is a rare work" and add "same as 207 below"	add at the end	115	add at the end	"There is a commentary by Sesha Yadava Pandita, Jaipur Library"
30			omit entries 23 and 24	वदान्त	119	वदान्त	वेदान्त
			add at the end "Prakasatma is said to have written a metrical commentary on Brahma Sutra's Das Gupta	पुरुषार्थ सुबोधिनी	121	पुरुषार्थ सुबोधिनी	पुरुषार्थसुबोधिनी
				add at the end	124	add at the end	"Since printed in G.O.M.C."
				"	127	"	omit "S.S.J.L."
				43	132	B.O.R.G.	B.O.R. 1
				"	133	"	add "T.S.S." after "U.U.P."
				44	145	difference	differences

Page	Entry	For	Read	Page	Entry	For	Read
44	148		omit 148	53	33	.	omit "one" Sivananda..... Girvanendra
45	152	add at the end	"The author himself is said to have written a commentary on this" Das, Gupta.	54	40	Swopanjana	Swopajna
	158		omit at the end		45		add at the end "since printed in A.S."
46	165	add at the end	"Attributed to Ananyanubhava Guru of Prakasatma"	55	48	R.M.M.	R.M.
	169		add "Santiniketanem" after G.O. M.L.	56	61		add at the end "since printed in A.S."
47	175		add "said to have been printed in G.O.M.L."	57	69 and 70		add "since printed in A.S."
	77	"established"	"establishes"	59	76	Madhusudhana	Madhusudana
		Studing	studying		84	Add at the end	"There is a commentary by Gangadharendra.
48	Note	omit "entry 5"	add after '8' "being printed by the Advaita Sabha"		87, 88, 91, 92		add G.P.P." under the heading उपलब्धिस्थान
		Samanya	Samanvaya	60	95		add "सत्यानन्दमरस्वती"
		add after	"Anandapurna" "Vidyasagara"		99	"escation"	Satyananda Suraswati G.P.P.
49	1		add "since printed by Advaita Sabha".			"M.O.L."	"creation"
	4		For "श्री शंकराचार्य" Sri Sankara substitute "अभिनवनारायणेन्द्र (Abhinava Narayanendra) and "This issays" "This cannot be Sri Sankara's as the author says".			Bhashya by	"M.P.L."
					100	I.O.	"Bhashya is by"
					101	Karmanyasa	G.P.P.
					106	Popular	Karnayasa
					110		Popular work
					113	"Sankar"	add "since printed in A.S."
49	7		omit "not clear if this is"				"Sankara"
	8		add at the end "A book printed in Hardwar in sam. 1899 mentions Govinda Bhagawatpada as the author".				omit "Therefore" add "he be" after "if".
				63	118		add at the end "He bows to jagannatha, who was also the Guru of Narasimhasrami", Printed in A.S.
50	13		add after the "				
			Anubhavollasa printed in A.S.		120	block	gloss
	15		add at the end "said to have been printed by Jivananda Vidya-sagara, Calcutta. .		122	175	1750
				66	143		add after "Vidyaranya and"..... "another"

Page	Entry	For	Read	Page	Entry	For	Read
66	147	788	1788	73	21		add at the end "Printed by
67	154		add after 153... "Vignana Nowka		24	Ghanasyama	Karnatak Visva Vidyalyaya"
			Vyakhya" by Mukunda, Printed			Sannyasi	Ghanasyama
			by A.S."		32		Sanyasi.
	156	add at the end	"Sri chandrasekhara Bharati of	74	45	अद्वैतविवेक	Take the entry in the column of
			Sringeri is said to have written	75		Advaida	this entry to the end of entry 31.
			a commentary on some portion			Viveka	अद्वैततत्त्वविवेक
			of this".				Advaita Tatva Viveka
	162	M.O.S.	M.O.L.		57		add at the end "Attributed to
68	164	add at the end:	Vyakhya by Sankarananda	76			Narasimhaswami"
			Printed by A.S.	77	Last line		Close the bracket after "Mannar-
	168	add at the end	Printed by S.O.M.R.		67	Madhavananda	gudi"
	170	"	Printed in A.S.	78	81	Madhusudana	
69	171	देहादं देहादी	देहिनां	79			omit the 2nd very before "useful"
		देहितं				Pramartha	Paramartha
	172		add at the end: "same as Vignana		97	Omit 97	
			Nowka" since printed in A.S.	81	102	I.O.	O.I.
	173	वेदान्तोदय-	वेदान्तार्थ-बोधार्थ		106	Adyatma	Adhyatma
70	Note	बोधोदय	Add "Patanjali Yogasutra Bha-	82	112	omit 112	
			shya Vivarana since printed in		116 and 117	omit 116&117	
			S.O.M.L."	83	141-Note	"imprtant"	"important"
71	1		add after this "Akhandikya Rasa	85	Last line	worldly	worldly
			printed in G.O.M.L."		152	गोविन्दं	गौरीशं
	7	is the brother's	is the younger brother	86		Jara	jara
		son			156	Sanakar	Sankar
72	13		add at the end: "Printed by the	87	162	Advaitic	Dwaitic
			Indian Institute of Philosophy".		163	Tamil	Tamil
			add after 13 अद्वैतत्वमुधा,	87	Note 2nd line	Temil	add after 188: Guhadhikarana
			अनन्तकृष्णशास्त्री	89			Vichara
			Advaita Tatva Sudha				(Kasi Timmacharya) Printed in
			Anantakrishna Sastri				A.S.
			Nurani, palghat.				
72	14	अद्वैतदर्पणः	अद्वैतदर्पणम्	90	191	चार्वाकविमतं	चार्वाकादिविमतं (Charvakadi
	17	Sundaraya	Sundararajan			ka Vinatham)	

Page	Entry	For	Read	Page	Entry	For	Read
91	200	अज्ञातं (Not known)	लक्ष्मीनृसिंहशास्त्री Labshmi Nari-simha Sastri. Printed in A.S.	105	343 Note	Panchaprakarni	Panchaprakarani
„	204	thet	the	344	Sastres	Sastri's	
92	216		add A. L. after G.O.M.L.	106	350		“Since printed in S.M. Seems to be by Sureswara as the com-mentator says
93	222		add do after S.M.				“स्वकीये पञ्चीकरणवार्तिके”
97	250		260 Printed by Madras Uni-versity.	107	353	“The author the”	“The author is the”
„	264	‘Skanda to Siva’	“Siva to Skanda”			“This treats with”	“This treats about”
„	266	‘Sitthosmi’	“Sitthosmi”				
99	279 and 281	तत्त्वानुभव (Tatwanubhava)	तत्त्वानुभवप्रकरण (Tatwanubhava (Prakarana)	109	385	सरस्वती (Saraswati)	भारती (Bharati)
„	281	Snkara	Sankara		390	सदानन्द (Sadanda)	सदानन्दव्यासः (Sadananda Vyasa)
100	290	व्याख्यालक्षण (Vyakhya Lakshana)	व्यवस्थालक्षण (Vyavastha Lak-shana)	111	408		“Since printed in T.S.S.”
101	310	Take the last entry in 299	“This is attributed by one Ramaswami” to entry 300.		415		“This is part of a commentary on Pushpa Danta's Sivamahimta Stotra.” This is the commen-tary on the verse beginning with “Trayi Sankhyam Yogam”. The commentary discusses it. Substitute the above for the present entry in the same column.
102	315	referred to	referred to				
	316		Since printed in A.S.				
103	320		Since printed by Madras Univer-sity.				
	321		Since printed by A.S.				
	321		Since printed in Annuals of the Madras University.				
103	330		Since printed by A.S.	111	408		“Since printed in T.S.S.”
104	331		Add at the end “Extracts from this are printed in A.S. Edition of Nyayaratna Dipavali”.		415		“This is part of a commentarp on
			Madras University A.S.	112	421	आनन्दज्ञान (Anandagnana)	आनन्दस्वरूपानां भगवन् (Anandswarupa Bhagavan)
	333		Extracts printed in A.S.		423	annather	another
105	334			113	425		Add at the end “This is said to be a commentary on Atmabodha”.
	335	पदार्थनिर्णय (Padartha Nirnaya)	पदार्थतत्त्वनिर्णय (Padartha Tatwa Niranya)		433 Last word	Naha	Nah
	337		Printed by A.S.	114	430	Concept	Concepts
					437		Omit “into”

Page	Entry	For	Read	Page	Entry	For	Read
115	453		Add Since printed in A.S.	129	586 Note	Dindimaha	Dindimah
116	456		Since printed in A.S.		1st line		
	457 Note	advaita	Advaitic	131	598		Omit "on" before "Krishna-
		23rd sloka	23rd slokas				natha" and add "sri Yagnasami
		brought in	brought in to				Sastri has written a Sangraha of
		he asks to	he asks us to				Vedanta Paribhasha.
	459	Rri	Sri		602	A.I.	O.I.
119	482 Note	thay	they				Put a stop (.) after Vyakhya.
	483		Take the remarks here to the		605	Naither	neither
			previous entry.	132	625	G.P.	G.P.P.
120	489	मननमाला	मानमाला		626		Since printed in A.S.
		(Mananamala)	(Manamala)		630	Kavaya	Kavya
			Since printed in Adyar.	134	630	Systmatished	Syststemised
123	528	his	him	135	644		Since printed in A.S.
	(last line)			136	660		Omit M.P.P.G.
	529	alligorical	allegorical.		Note 2nd line	manjary	manjari
125	545	लिङ्गभङ्गशत व्याख्या	लिङ्गविभङ्गमुक्ति शतकव्याख्या	138	674	After this	add Satabhushani
		(Linga Bhanga	(Linga Vibhanga Mukti Sataka	138	677	N.P.	P.
		Sataka	Vyakhya)	139	688	Paramavastu-	Paramavastaswarupa Nirupana
		Vyakhya)				swana	
		test	Text				add "Govindashtaka Vyakhya
	546	Illustrate	Illustrate				Anandagiri Printed in A.S.
	547	tecches	teaches	141	706		add shatpadi Vyakhya Sankara
126	557	Summery	summary				Teertha, Printed in A.S.
127	562	Modae	Model				शतभूषणी अनन्तकृषेष्णशास्त्री
	565	Matreal	Metrical				Satabhushani Anantakrishna .
	567	religeous	religious				Sastri. Available with the Au-
	569		since printed in A.S.				thor, Nurani Palghat. Reply
128	572	maharashtra	Maharashtra				to Satadushani of Vedanta
	577	Sir	Sri				Desika.
	578	Vayasa	Vyasa	144	744		add Sadananda and Lokesa are
129	584 Note	Tattwama-	Tattwamasi				said to have written commen-
		Tatwami	Tattwamasi				taries on this.
	2nd line	remund	remind	146	755		add Commentary on 754

<i>Page</i>	<i>Entry</i>	<i>For</i>	<i>Read</i>	<i>Page</i>	<i>Entry</i>	<i>For</i>	<i>Read</i>
147	763		Substitute for "just as a brush". "The author compares it to a brush". <i>add</i> at the end: This is being	148	776	पु प.	printed by Mysore Oriental Institute. अपु N.P.

LIST OF ABBREVIATIONS USED IN THIS CATALOGUE

A.G.M.	Achyuta Grantha Mala, Banaras.	I.C.C.	Indian Classic Office, Palghat, Kerala.
A.L.	Adyar Library.	J.M.P.L.	Jaipur Maharaja's Palace Library, Jaipur.
A.N.	Anandasrama, Poona.	J.O.R.	Journal of Oriental Research, Madras.
A.S.	Advaita Sabha, Kumbakonam.	J.P.	Jain Bhandar, Jaisalmer.
A.S.L.	Anup Sankrit Library, Bikaner.	J.P.B.	Jagadish Press, Bombay.
A.U.	Annamalai University, Annamalaiagar, Madras State.	K. K.	Kamakoti Kosasthan, Francis Joesph St. Madras.
Bep. R.A.S.	Bengal Royal Asiatic Society, Calcutta.	K.V.S.S.	Kavita Subrahmanya Sastri, Narasaraopet, Guntur District, A.P.
B.O.R.I.	Bhandarkar Oriental Research Institute, Poona.	M.L.J.	Madras Law Journal Press, Madras.
B.P.	Balamananorana Press, Madras.	M.P.L.	Maharaja's Palace Library, Trivandrum.
Bom. or B.R.A.S.	Bombay Royal Asiatic Society.	M.P.M.	Metropolitan Printing and Publishing House, Calcutta.
B.S.P.S.	Bombay Sanskrit and Prakrit Series.	M.U.	University of Madras.
B.U.	University of Bombay.	M.U.L.	University of Mysore (Oriental Institute).
C.	Catalogus Catalogorum.	N.S.P.	Nirnaya Sagar Press, Bombay.
Chow.	Chowkhamba Book Dept., Banaras.	O.I.	Oriental Institute, Baroda.
C.O.L.	Curator's Office Library, Trivandrum.	O.M.L.	Oriental Manuscript Library, Ujjain.
C.O.P.	Calcutta Oriental Press.	P.S.	Pundit Series, Allahabad.
C.P.B.	Central Provinces and Berar Library.	P.U.S.M.L.	Punjab University Sanskrit Manuscript Library.
C.S.C.S.	Calcutta Sanskrit College Library.	R.P.	Rajeswari Press, Banaras.
C.U.	Calcutta University.	R.S.P.	R. S. Subramania Vadhyar and Sons, Kalpati, Palghat.
D.P.	Dwaipayana Press, Calcutta.	S.R.	Saraswati Bhavan, Banaras.
D.V.P.	Deiva Vani Press, Secundrabad.	S.C.	Sanskrit College, Banaras.
E.T.L.	E.T. Lazarus and Co., Banaras.	S.M.	Saraswati Mahal, Tanjore.
G.K.M.	Granthalaya Adhyabsha. Karaveer Sankaracharya Press, Kolhapur.	S.S.M.	Sri Sanjaracharya Mutt, Kumbakonam.
G.N.P.	Gopal Narayan Press, Bombay.	S.V.L.	Sakti Vinayake Lane, Banaras.
G.O.S.B.	Gaikwad Oriental Series, Baroda.	S.V.P.	Sri Vidya Press, Kumbakonam.
G.O.M.L.	Government Oriental Manuscripts Library, Madras.	T.L.	Tiruvidadamarudur Temple Library, Tiruvidadamarudur, Tanjore District.
G.O.S.	Government Oriental Series, Poona.	T.S.S.	Trivandrum Sanskrit Series.
G.P.	Gita Press, Gorakhpur.	U.P. or P.W.L.	University of Pennsylvania, Philadelphia, U.S.
G.P.P.	Gujarat Printing Press, Bombay.	V.P.	Vani Press, Vijayawada.
G.V.P.	Gopal Vilas Press, Kumbakonam.	V.S.S.	Vijayanagar Sanskrit Series, Banaras.
I.O. or I.O.L.	India Office Library, London.	V.V.P.	Vani Vilas Press, Srirangam.

